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# WOMAN'S WORK FOR WOMAN.

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No. 8.

AGAIN the mystery that must be left with God—a young wife taken from her husband, a mother from her three small children. Mrs. Frederick S. Miller was first of all a true homemaker, but in the ten years of her missionary service she did gladly what she could to forward all the interests of Seoul Station, whether by helping some more active worker, the girls' school, or the Korean church women, and even at one time by keeping the station treasurer's books. Mrs. Miller's own family belong in Pittsburg, Pa., and they, as well as her bereaved ones in Korea, are remembered in our prayer for consolation.

FOR the second time within the month the cable brings a message of grief. McCleary of Africa, dead! How can McCleary, "the best loved man in the mission," be spared? He "laid down his life," for it was for the sake of justice and peace and prudent settling of the German difficulties in 1900, that he postponed his over-due furlough. The Church does not know all her sons, but when she counts out those true as steel, sacrificing and sane, as many as gentle, as efficient as pious, there is where McCleary belongs. When he came home, he was not strong enough to travel among the churches. They did not hear his voice, but the jungle knows it well; when he entered Heaven, Bulu boys were there to meet him with a shout. In October, 1902, a long attachment was consummated by marriage at Fairfield, Iowa, and Jan. 7, Rev. and Mrs. Chas. W. McCleary sailed for Africa. This young wife, the parents at Crawfordsville, Iowa, and the mission are all the deepest mourners. Let the Church remember them.

WE recommend another reading of extracts from Mr. McCleary's report, published in *WOMAN'S WORK*, March, 1901. There you see the man,

THE new Chinese Minister to the United States was a prominent figure at the Commencement of Amherst College, this summer, where the degree of L.L.D. was conferred upon him. Chentung Liang Cheng spent some years of his boyhood in the family and under the instruction of an Amherst woman, and one of his first acts after reaching the town was to send a quantity of beautiful flowers to be laid upon her grave, with his card inscribed: "To the best teacher I ever had." He also wished to see "the boys with whom I used to play," and so the plumber and carpenter and shoemaker were summoned to his presence and cordially greeted.

THERE are Chinese boys and girls in many mission schools who are on the way to development of such fine feeling as Chentung displayed at Amherst, and many favored Americans are incapable of it, yet we often hear from Christian people the unreasonable sort of remark: "There's nothing I shrink from like a Chinaman."

RECENT letters from Urumia, Persia, report sad fighting between Syrians and Kurds in Tergawar, on the Persian border of Kurdistan. The beginning was a quarrel over a sheepfold, the last week in April, when the son of a Kurdish chief at Umby was shot in the knee, and Dr. Cochran was called to the village to remove the bullet. The Syrians appear to have been in the wrong in the first instance, and they have been heavily punished, the innocent suffering with the guilty; for, in each of three attacks made upon their villages, one or two Syrian women were killed or wounded. Selby was one of the women shot—a great loss to the Church of Christ. She lived in Dustellan with her son, the preacher, and when the people fled, alarmed by the burning of other villages, and her son took his crippled child and

others to a place of safety, Selby insisted on remaining till the household stuff could also be removed. She did not fear being molested on account of her years, and that she was killed shows how brutal Kurds can be.

EARLY in JUNE, all the Syrians of three other villages with their cattle and flocks were crowded into Mawana, the largest village in Tergawar. From behind breastworks on the roofs, men with their rifles could cover the herds grazing outside the village by day, but by night animals, refugees and all had to be cramped into quarters fitted to accommodate one-fourth of them. Women and children were said to be sickening and dying from the effects and from fright. Seven other villages had been attacked by Kurds, all between Urumia and Tergawar had moved their goods to the city and the entire Christian population was much alarmed.

TO those who know the early history of the West Persia Mission, and every Presbyterian ought to know it, the death of Selby of Marbeeshoo seems like the loss of an old acquaintance. She was one of the two little girls whom her uncle, Bishop Mar Yohanan, led to Miss Fiske in 1843, and putting their hands in hers said in his broken English: "They be your daughters; no man take them from your hand." This was the beginning of Fiske Seminary. Glimpses of Selby's life of labor and blessing have been revealed now and then through all the years. Dr. Cochran speaks of her as "a saintly old lady," and Mrs. Labaree says, "the beautiful, Christ-like work of dear Selby." The grief over her death is great, especially for the terrible manner of it.

WE learn that Rev. Chas. E. Sterrett of West Persia was recently robbed and had a narrow escape from death, but no particulars have come to hand.

AMID the turmoil in Persia, Miss Holiday of Tabriz, who has long been deeply interested for the salvation of Kurds, begs for "more prayer, much more," in America, on their behalf. She writes: "I feel the necessity of haste. Oh, that the present day Christians might realize their responsibility to their own generation! Every one, or almost every one,

seems to think there is plenty of time, but it seems to me as if both prophecy and providence are calling in trumpet tones, Hurry, hurry!"

THE London Missionary Society has recently been constrained, by lack of funds, to somewhat contract its missionary enterprises. Accordingly, the offer has been made to our West India Mission to take over their work of some years' standing, at Belgaum, a city south of Miraj and connected with it by rail. The offer includes buildings, schools and churches, without remuneration. A committee appointed by the mission has looked over the ground but has not yet reported. We are glad to see that the measures resorted to by the London Society appear to have produced a good effect, and a rising tide of gifts from their constituency is setting in.

MAIL for Benito, Africa, is transmitted for the present under a new régime and should be addressed to Gross Batanga, Kameruns, Africa.

THE Outline of *Rex Christus*, printed last month, should be sufficient foundation for leaders who are preparing next year topics in the United Study course. To the many societies which are just becoming interested in these Studies, we wholly recommend *beginning with Via Christi*.

*Under the Cherry Blossoms*, a story of Life in Japan and the Mission High School for Girls in Tokyo.

A second edition of 1,000 copies of this handsome booklet, written by Mrs. Ireland in aid of the school, is now in press. Price per copy, 25 cents. Orders filled promptly by Mrs. Isaac Pearson, 1815 13th St., N. W., Washington, D. C.

WINTER brought ice an inch thick at Siangtan, in Hunan but, by Feb. 1, marguerites were blooming.

FIRST members received to the church at Siangtan were four men, last October. Eight more were added in February, among them an old fortune teller who brought his books to be burned.

A MEMBER of Canton Station writes of Dr. Pentecost's visit: "I think he has been the means of stimulating every missionary here to renewed effort and new joy in our blessed calling."



## MISSIONARY TO THE JAPANESE IN CALIFORNIA.

Mrs. E. A. Sturge, 227 Pierce St., San Francisco.

## Around the World Series.

## IX. Some of the Lower Schools for Girls in India.



A BRAHMIN GIRL.

How should one think of the elementary schools sparsely scattered over India? Considering that less than one per cent. of the women and girls can read, that it is not the policy of the State to establish schools, that three-fourths of the education is conducted by private bodies (aided by government grants), to what should one compare the girls' day-school? Considering that one-ninth of

the school children of India are in mission schools, how should these be regarded? As a lamp, a star in the night? As a mustard seed, a revolutionizing force? They are all these, and precious is the life work of the missionary who trains village teachers or superintends city schools. "Above rubies" is her wisdom in winning children and parents, opening eye-gate and hand-gate and pointing to the Light of the World. Here and there across India, the children are singing in Marathi and Tamil, in Hindustani and Bengali, "Jesus loves me," "Jesus bids us shine."

My first vivid impression of a school of small Indian girls, an ineradicable impression, was—nose-rings. It was at Ahmednagar. Ninety-five in one school for Hindus, over ninety in another, all sat like little erect brown images, each dress adjusted the same way, every eye black, every head black-haired, but what my mind chiefly took in was rows upon rows of nose-rings. As Marjorie Flem-

ing thanked the Lord she was not born a beggar, so any Western woman after seeing the nose-rings of India may offer fresh thanksgiving for freedom. I began to hear the action songs which they execute so gracefully in a large, beautifully ordered school of the London Missionary Society at Madras. One very popular is that of the farmer which, beginning with seed sowing, follows all the processes until bread is baked and sold in the bazaar. Kodoli famine children sang this with shining eyes, and it was just as interesting when Mrs. Gilbertson's Hindu schools sang it at Lahore.

At Kodoli, plague had driven everybody out of doors, so, while schoolhouses were being disinfected, schools kept under mat sheds. Seven classes of girls, ranged down one long shed, were reciting simultaneously. They almost touched elbows and their voices were pitched high. It would distract one of our teachers but Miss Graham said, "I like this hum." One class was writing figures on a blackboard, another was reciting multiplication tables in a singsong. These are carried up to the twenties on account of the subdivisions of Indian money.

Over and over I lost my heart to the winsome school-girls, snapping-eyed, braceleted, bejeweled, betrousered, bechudared; with nose-rings, toe-rings, hoops in their ears, perhaps seven in one lobe. How fond they were of their teacher at Ambala. Miss Pratt had Hindus and Mohammedans sing by side. Two of the latter were singing particularly loud, because, as a punishment, they had not been permitted to sing for two days. This itself suggests revolution, for that girls' voices should be lifted up in song is quite un-Mohammedan. In Mrs. Ewing's school at Lahore they could not help but sing; they loved it. They had also a charming etiquette exercise, teaching how to receive a visitor in their own

Eastern style, yet, so touchy is the Punjab Moslem that this innocent exercise was at first regarded by mothers as suspiciously proselyting. Schoolhouses proper are not at all necessary for vernacular schools, and that of Mrs. Ewing's, like many others, was a rented dwelling-house, in which classes were distributed on different floors. Up steep, narrow stairs to the roof, we found a little sun-lighted classroom with doors open on all sides, and overlooking the picturesque city, where familiar daily scenes of cooking, spinning, toilet-making were enacted on the roofs; a woman forty years old was meekly reciting the lesson in Corinthians side by side with young children.

Like the roofs of Lahore are those in Fatehgarh, which explains how a girl, too aristocratic to walk to Miss Fullerton's school through the streets, was able to arrive there across the roofs. This is the centralized school, which was evolved several years ago, with much determination, out of several scattered schools. The quarters are beautifully adapted; an enclosing wall, a yard with space for carts, a large central court surrounded by ample rooms and verandahs; all retired from public view and after the style of good Indian houses. A school, so large and containing many difficult elements, could not be held together, much less be taught to their eternal good, without close supervision by the wise and devoted missionary. The children may have represented an unusual proportion of excellent families, they were certainly enchanting. Their recitations, singly or in unison, were prompt and spirited. As they stood in a line backed up against three sides of the deep verandah, while every child seemed worthy a second look, one at the end on my left attracted particular attention. She was not above nine years old, a lithe, intense little thing, with her chin in the air, and the prideful carriage of shoulders, head and all, worthy a Catherine of Russia. She was so absorbed in breathing out disdain in my direction that she failed to notice when her classmates seated themselves on the matted floor. When she found herself standing alone, Miss Chin-up came off her pedestal and ducked, but instantly recovering herself darted a withering

lightning glance at me. A good price I would give for an adequate photograph of little Miss Chin-up.

At Jullundur the scholars were on dress parade, for Miss Givens and Miss Downs, in order to save the visitors' time, had notified their several Hindu schools, that for Mohammedans, and the other composed of twelve widows, so that all had come together in one place. They crowded it full, some of



*Exit—THE Bhishti WITH GOATSKIN WATER BAG.*

See p. 181.

them sitting on the stairs which led to the roof from the open court where we were. The surrounding mud wall was draped with gay cloths, chuddars were of every brave hue, the girls wore their brightest and best, and were loaded with a prodigality of ornaments. Some of the nose-hoops had a diameter greater than a tomato can, and some reached far down on the breast. The Mohammedan girls were a few paces ahead of the Hindus in barbaric dress. Jewels (real or paste) on fingers, on toes; heavy silver rings with mirrors in them on thumbs; tinkle, tinkle, went their arm and ankle bangles with every slight movement. Their hair was braided like a mat and surmounted by a singular headdress. Their Indian teacher conducted an exercise often used and in great favor with Moslem schools, upon the subject of the "body." She asks a question and the



pupils answer in unison by singing a Bible text. She asks about the "breast" and they sing of the publican who "Smote upon his breast saying;" about "hands," and they sing "Whatsoever thy hand findeth to do;" the "tongue," and they answer "Keep my tongue

our very nice tonga behind a fat pony.

If the huddled court at Jullundur was a flowerbed, what shall be said for the whole gay garden of Bengali girls at Calcutta? I was so fortunate as to see the annual prize-giving in schools of the Woman's Union Society. The Secretary,



*Enter*—THE MODERN RESERVOIR, DEHRA, 1902.

Water is piped from the hills. Girls' dining-room on the left. Roofed walk behind. Playground under the trees. Miss Sinclair, primary teacher for 15 years, on the left, shading her eyes.

from evil and my lips from speaking guile." It is a long, as well as admirable, exercise and closes with "Present your bodies a living sacrifice."

One of the characteristics of Hinduism is the mark in the forehead and not less characteristic seem to me the deadened, immobilized faces of Islam. As those who have long been trained in convents look alike, so Moslem girls, from Constantinople to the Punjab, bear a certain Moslem stamp. Sitting near these Jullundur belles, one could detect scarcely a glimmer of individuality in the depths of their dark eyes, until the Hindu girls took their turn in reciting. Then we observed how competition is life. Though still coldly restrained, one saw they were on the watch for the other religion to make a slip, and that they held their breath admiringly as the Hindus went on and on victorious. Reluctantly we shook hands with the pleasant-faced teachers and turned away from that bright posybed of girls, to climb into

Miss Doremus of New York, having reached Calcutta on her tour of visitation, was chief patroness of the occasion and it was a pleasure to see her presiding, so happy with a well-earned happiness. The exercises were under direction of the Superintendent, Miss Gardner, one of the best known of women missionaries in India. Out of thirteen hundred children in their city schools, six hundred were allowed to be present, each one of them having earned a prize in Scripture study. Marks must come up to eighty in order to win a first prize, and a grade of sixty takes second prize. That six hundred children had attained to these figures was a fine proof of thoroughness in Bible teaching. It was a warm winter afternoon and we were gathered in the spacious open grounds, enclosed by a high wall, belonging to the Mission Home of the "Union." Bengali femininity is famous even in India for love of display, and in the sunlight, moving among green trees and flowers, this

crowd of bedecked, brown-skinned maidens certainly outshone any other that I saw around the world. They somewhat demoralize their native costume with foreign admixtures, but skirts of every color, made *en train* and worn with solemnity by six and seven year-olds do impart a piquant air. Delicate bare feet were more decorative to than decorated by their glittering anklets and toe-rings, and with a superfine airishness every garment was adjusted and orna-



SCHOOLROOM AT WOODSTOCK.

ments softly tinkled. All childhood is graceful and all Oriental salutes have charm, but one could not possibly resist those Bengali girlies as they stood, one by one, smiling in front of Miss Doremus, each saluting before receiving her prize and acknowledging it with a second salutation before taking her seat. Their exercises were fascinating. What could be prettier than the wee ones in their action recitation "Two eyes to look to God"? Hymns were sweetly sung and a gymnastic class deserved to be marked perfect. A white cotton skirt, red blouse and sash made an effective costume, their drill was finely accurate, and the skill of their ball tossing with alternate right and left hand, from behind the back, seemed like pure jugglery.

Certain features pertain alike to all elementary mission schools in India. In all, instruction is in the vernacular. In all the Bible is memorized and its stories and doctrine are taught through primers and books of the "Peep of Day" order. Always, in city schools, there is some native man or woman, who daily brings

the children to school. Always there are Indian women, one or more, to bear a part in teaching. These women are much out of sight to us in America, but in India they are very much to the front. Many missionaries see their schools only once a week or at monthly examinations. It is the Indian woman who is due every day. She is a very important person. She stands between the school, its purpose and good name, and the families of her people. She has great influence. The missionary cannot do without her, and sometimes, she is as much a burden as a help. This woman must never be forgotten. Blessed the work of higher-grade schools when she and her class are so trained as to work, not merely for their small wage but for God. Does it not seem impossible that a mission school should depend upon a heathen teacher?

Generally needlework is taught, English missions being particularly strong in this line. Nearly all the girls wore the woman's head-covering. They were never above eleven or twelve years old, so soon do the burdens of womanhood impend, so short is the opportunity to lead them to the pure fountain.

Our subject does not allow of going on into the field of high-grade schools. However, we may venture to linger for a few moments with two such, as we saw them in vacation *negligé*. That is not the way to see a school, but if lessons are done and scholars are gone, one may still learn a few things by wandering through the vacant rooms that were lately filled with activity.

At Dehra, for instance, when one sees arrangements for sleeping in all sorts of rooms, in the library and behind screens, —plans for 120-130 beds while not more than two classrooms proper can be found—the inference is immediate that teachers would rather suffer discomfort than turn away pupils, and a school must be under good control which bears the test of reciting all around the house.

Walking over the ample grounds about Dehra School, or, from the upper piazza looking off on noble foothills and the broad valley blazing with poinsetta—



that dwarfed conservatory trophy, as we know it, here grown to trees ten feet high, hedges of them—one recognizes that the school is fortunately located and accordingly stands a chance of going on to win those high marks in university examinations which the pupils have already often taken. Miss Donaldson and her associates were congratulating themselves that at last they had a doctor in the house who would make the health of the school her first care. Another health-matter was then hanging in the balance. Must they continue to run the risk of cholera by drinking city water, or should they have the security and comfort of a private reservoir? Through the kindness of friends in America this question has been delightfully settled, and Dehra is now glad and grateful for ample water supply without fear of contagion. Out of one hundred and thirty pupils, thirty were remaining at Dehra in vacation. They came into the parlor and knelt with us at evening prayers, singing in English well, and they, chiefly, made the Hindustani prayer-meeting audience in the Morrison Memorial Church. These girls were from Christian families and were generally in their teens. No barbaric nose-rings; simple and modest in dress and bearing, they were busied all day in household and womanly tasks, and their intelligent faces spoke volumes for the difference between Christianity and Hinduism.

At Woodstock, in Landour among the Himalaya foothills, at just the season to study hard, it was vacation and for once not a girl had stayed behind. That is India. Their homes are down on the plains and parents dare not keep their daughters in the lowland atmosphere during the hot season. They enjoy their society and help in cold weather months, but Woodstock is their summer refuge and sanitarium as well as school.

Though empty, Woodstock was vocal. Girls of Anglo-Saxon lineage had but just risen from these chairs, just passed through these doors. I seemed to hear the echo of their commencement chorus as I passed the grand piano, the hubbub of their farewell as I looked into the court whence *dandis* start down the mountain side, and to feel the pulsing of their hearts as I read what they had left chalked on all the blackboards:

"Only three days more," "Fifty-six hours more," "Home, sweet home."

The dullest person might get a hint of problems at Woodstock by using his eyes. All Landour is built like Alpine villages, one *chalet* perched on a ledge here, another across the chasm, over there. "Woodstock" on its rocky ledge is a conglomerate of about sixty rooms, built at different levels, patched on at various epochs. A large section of roofing was quite new, a reminder how torrents of rain and mountain winds sometimes beat upon this house. Fences which guard the precipices were quite new, and everywhere one looked repairs were fresh. Plainly, house and premises had been getting dilapidated and recent outlay had become necessary. The kitchen, though phenomenally small for such a crowd, was considered adequate. There was no quiet place for the sick. A beautiful playground, costly at those heights, but just the thing for healthy children, had been dug and leveled. It unfortunately rested under some legal encumbrance. That the best good of the girls was on their teachers' hearts was apparent in such arrangements as cubicles\* in the dormitories. Harmony in the faculty is at the foundation of all the good done. The principals only, Rev. and Mrs. H. M. Andrews, were at home, but all their absent assistants came in for a share of generous praise. Speaking of one, Mrs. Andrews said: "She can teach the girls to darn, to do fancy work, can play a duet better than any of them, relieves their headache or teaches them Latin. A coolie got his face badly cut. It was too far to go to the civil surgeon. He might bleed to death. She was called out of class, took a good number of stitches and patched the man up, went back and finished her Greek lesson—*that's* Miss Mitchell!"

Exercise books, kindergarten and art rooms suggest the range of study. Four times Woodstock has led the province in some division of government examinations against hundreds of competing High School pupils. My conclusion from what I saw of Woodstock, and heard of it elsewhere, would be that never, in its palmiest days, were conditions better for healthful progress.

\* In English school vocabulary, space enclosed by partitions, isolating each bed from the others. In this case, the partition was of cloth and about six feet high.



## Man's Work for Women.

Our Japanese pastor, Rev. T. N. Sakabi, has just opened a Japanese Woman's Exchange in San Francisco. It is quite an attractive place filled with gay kimono and beautiful embroidery. This afternoon, in the cheerful room over the store, I found three happy Japanese girls from our Occidental Home taking lessons in embroidery and Spanish drawnwork, from a skillful teacher. If this new enterprise proves successful it will be a great blessing to our girls,

providing them with the means by which they can earn an honest living, and removing one of the chief incentives to an immoral life. Girls in our Mission Home would thus be enabled to pay their board.

Last month one young woman earned over thirteen dollars by making kimono out of school hours. As the Japanese women multiply upon this coast, this work, if it meets with the patronage which it deserves, will grow in proportion and usefulness.

(Mrs. E. A.) Annie Eugenie Sturge.

## Japanese Boys in Seattle, Washington,

AS SEEN BY A PASTOR'S WIFE.

I wonder if you know the beautiful side of the lives of Japanese in our great cities? We hear much about their lack of sense of responsibility in assuming a place as cook and throwing it down; of their restlessness and quick tempers, and consequent frequent change of place.

We see multitudes of Japanese boys on the streets, some with school-books under their arms looking happy and well cared for, some as janitors, elevator boys, workers in saloons, offices, stores. Our general impression is one favorable to the boys. We appreciate their smiling faces, their innate courteousness, their neat appearance, their industrious habits. We learn of intense devotion of the students to their books; that house-boys keep their grammars and dictionaries beside their dishpans and devote every spare minute to acquiring our difficult language. If they become well versed in English, we learn that they can return to Japan and secure the best paying positions that country affords, as interpreters at court, in banks, hotels, mercantile establishments, or teachers in government schools. Beyond this easily formed conception of our young friends few ever advance. Let me give you a glimpse into their lives.

In the heart of a certain Western seaport city there is located a wandering old frame building of twenty-five, or more, rooms. Here, the Mission Board of a large denomination supports a pastor and two school teachers, who give their lives to the Japanese. The pastor, a native of Japan, with his tiny, at-

tractive, well-educated wife, resides in the building, and furnishes a home for converted boys and any others who are willing to enter and abide by his well-chosen rules, such as: "no drinking," "no profane language," "no card playing." By the payment of fifty cents a day, a boy can have room and board whenever he is ill, or out of employment, and every help is given him that could be given by a wise and loving father. On every week-day morning, a prayer service is held and housework taught. Afternoon and evening school sessions are held. On Sabbath there is a prayer service in the forenoon, Sabbath-school in the afternoon followed by a brief meeting. In the evening a sermon is preached in Japanese to a crowded house. The pastor's wife is organist, and the singing is really creditable. The house shelters the Japanese Y. M. C. A. with its baths and reading-rooms, thus adding to the comfort of the boys.

In the school much of interest can be seen by a quiet observer. Here is a boy cook from the east side of town who has arranged to meet a High School student far away out on the south side, every Thursday afternoon, to help him with his algebra. This same cook on two afternoons a week, with the consent of his mistress, lays aside his work and assists two boys, one with grammar and one with algebra, knowing not even the names of the boys but having been told by his pastor that they need help. He himself needs instruction in cooking, so, when the arduous task of bread-making

must be attempted, a Japanese cook in another family secures leave of absence for an hour or two, comes over and teaches him the deep mysteries of setting the sponge and mixing the bread.

At the Mission House, which the boys lovingly call "home," there is a constant exchange of knowledge acquired at their various places of employment: how to set the table for dinner, on which side to pass the tray, the proper order for courses, when to present the finger-bowls. Other questions to be settled are "how to apologize when one accidentally steps on a lady's train," "what to say when some one praises a dish you have prepared," and "how shall I reply when some one says 'I beg your pardon.'"

Recipes that have been found good are exchanged and each boy has his own cook-book in which to keep such treasures. When he wants to experiment, he does not do so with materials belonging to his employer, but goes out and buys a few eggs, some sugar, butter and chocolate, tries the new recipe, and with great pride presents the dish to his mistress. When the cook leaves to take a trip, or re-enter school, there is always "a friend" who can be recommended. Usually this "friend" is found to be a mere passing acquaintance, or even an entire stranger, but inquiry reveals that the vacancy has been mentioned to the pastor and he having suggested a cer-

tain boy, that boy is now "my friend."

This tireless, faithful pastor has heard of the pitiful condition of a colony of Japanese laborers in a lumber camp across the Sound, and despite the overwhelming cares of his city mission, he has gone over to visit them, found them with no pastimes but drinking, cards and gambling. He has since gone to them twice every week and held gospel meetings, returning to the city after preaching to them on Sunday morning, in time to conduct his own services. No pay—simply a labor of love, but such love! No pay? Yes, the commendation "Well done, thou good and faithful servant," which shall cheer and amply reward him at the end of the journey.

When the big Japanese steamers come into port twice a month, the mission workers meet the new arrivals and try to win the young and innocent boys to the mission, to save them from the cheap lodging-houses, the streets and the companionship of reckless and sinful men. The Christian boys ably help the pastor in this work, and they will give of their means to provide a social evening and a treat to the new boys, as a help in diverting their homesickness. There is a true refinement in the Japanese boys that almost surprises one when one recalls that they are "heathen," worshipers of Buddha. Do you not agree with me that there is beauty in the lives of these faithful little brown brothers?

M. E. W.

### THE LAOS OF NORTH SIAM.\*

We have a warm welcome for this book. It covers subjects that no previous author has treated consecutively in English and, though occasionally quoting from Hallett and the few other writers who have noticed this part of the world, it is an altogether new story. It steps out independently, courageously too, in passages.

Mrs. Curtis lived in Laos long enough to know well the country and people, and she came away before too long familiarity had impaired the quick discernment of a traveler or dulled the glow of first experiences. The true-hearted missionary speaks from first page to last and her easy grace of style runs through

all; here, for instance, describing Laos girls:

"A maiden when fresh from a plunge in the river and dressed in a new skirt and bright scarf is, indeed, comely and fair to look upon. Her shapely form is perfectly and gracefully poised and her head is held in a queenly way. Her hands and feet are small, so that it would be impossible to manacle many of the women. She is not perfumed and painted and adorned as are the Chinese women, neither has she the air of elegant refinement that surrounds a Burmese woman. But she has about her a certain freshness, as though new created, and a naïve manner which is lacking in these other peoples."

The author's plan and arrangement

\* *The Laos of North Siam.* By Lillian Johnson Curtis. (The Westminster Press, Phila.) 338 pp.; ill'd.



are excellent. We have a few clear pages at the outset, setting forth who the different branches of "Shans" are; then, a good, short chapter on Bangkok as we pass through, and away we go, on the long river journey north, "Six Weeks in a Six-by-seven" cabin. "If one has good books, a palm-leaf fan, a mosquito bar, open eyes, alert mind, warm heart, love of fun, a good cook, and an agreeable traveling companion—the journey will be rich in adventure and full of the charms of a tropical land and a strange people."

One day the boat came near disaster.

"All our books and toilet articles on the shelf to the back of our cabin, came showering down upon our heads. I saw Tennyson's Poems and my darning gourd dive through the window, and I held tightly to the side to keep from following them. In a twinkling the men had the boat off the pole and we were trying to restore order, while Muan fussed and grumbled at his upset dinner and lost saucepan. Alas! that soup contained my last tin of tomatoes!"

Misery is condensed into a phrase, "Fever and quinine! Sun glare and dogs and eyes!" Then, herself again, our traveler is picking up enjoyment as she picks up a snakeskin in the forest and wreathes her hat with it.

We are told about "The Face of Laos-land" and "The Heart of Laos-land:" twenty varieties of plantain; about the wise elephants, women's looms, that women wear switches; about the constitution of a Laos home; how "the Laos live under four flags," and all about the wats with their evils and their good.

"In some of the *wat luangs* can be found

monks who are fairly good Sanscrit and Pali scholars, and are upright in their lives. These scholarly men like nothing better than a visit from the missionaries. Their tastes are refined and they like to learn, though they do not wish to shake off the shackles which bind to the past. If these few men were not Buddhists, they would sway their fellow countrymen and lead them to a higher life. But their faith teaches them that the only way to eradicate the evil in the world is for each individual to cast it out of himself; that a man is only responsible for his individual self. There is literally no stretching of the hand to a brother. There is no helping of the man who is stumbling. The great founder of the religion who has come to be worshipped in the development of the system, said when his disciples pressed upon him and pleaded that he might save them, 'Nay, though you embrace my knees I cannot save you.'

Five chapters are given to the founding and development of the mission. They are vivid, and they are delicately written. Of the period when a solitary first missionary family occupied a public rest house at Chieng Mai, Mrs. Curtis says:

"All the letters of Dr. McGilvary written during the first two years at the *sala* to the home Church and to the Board, were burdened with one plea, 'Brethren, pray for us.' As for himself he lived in a constant atmosphere of prayer. Many of the scenes in the *sala* were like to those of Jacob at Peniel. He did not plead for one or two, but for the 'whole Laos race.' His love was great, his faith was greater, and when the first convert, Nan Inta, was baptized, he pleaded that 'the little one might become a thousand.' To-day he looks upon a Laos church two thousand five hundred strong, and he looks with his faith still claiming the whole Laos race."

The photogravures are made from the author's own photographs and are above the average.

## TWO HEROES OF CATHAY.\*

A narrative of the Boxer period is presented through the diary of a recent graduate of Tungcho College, China. It reads like a letter to an intimate friend, and opens the door wide not only upon the life and friendships of a Christian Chinese student, but his mental attitude as well, and reveals in passing many a glimpse of middle-class family life. The story is told as simply as one recites a day's experience, but the narrator has lived for weeks in hourly expectation of death; his parents have committed suicide to escape the hand of

murderers who have cut down sister, college chums, neighbors and American friends, and the narration is painfully vivid.

The "hero" of the second story belongs to a family of high position. He also is a college graduate, and stands by his missionary friends determined to share their fate. But, imprisoned by his family, he is saved to live for China.

These young men are now studying in Oberlin College, Ohio, and as the laws of our country forbid their engaging in remunerative work, the author's royalty on the volume is devoted to their college expenses.

H. P. D.

\* *Two Heroes of Cathay*. By Luella Miner. (Fleming H. Revell Company.)



**ERROMANGA, THE MARTYR ISLE.\***  
**A GEOGRAPHY AND ATLAS OF PROTESTANT MISSIONS.†**  
**MISSION METHODS IN MANCHURIA.‡**

ERROMANGA undertakes to give the record of thirty years' trial and perseverance in a small and remote portion of the field of missions and the results attained. Erromanga is one of the larger islands of the group to which Captain Cook gave the name "New Hebrides." It is about thirty-five miles long and twenty-five miles broad. The highest hill on the island, called Traitors' Head, is 2,700 feet in height. The inhabitants belong to the Melanesian race and are akin to the Fijians and the Papuans of New Guinea. It was for a large part of the last century the center of the sandalwood trade, and trading ships were constantly calling at the island and bringing with them all the vices and diseases of civilization, without the traders making the slightest effort to benefit the natives or even to treat them with common honesty.

Erromanga has had to live down a very bad reputation, for when first visited by Captain Cook, in 1774, he found the people of a very low order of intelligence, cannibals of cruel natures, and extremely treacherous.

We next hear of the island as the scene of the martyrdom of John Williams, "the Apostle of the South Seas," who, after twenty-two years of successful labor in the islands of the Pacific, visited Erromanga in 1839 with Mr. Harris. Both were at once murdered by the savage natives. In 1857, Rev. George Gordon and his wife (from Prince Edward Island, Canada) reached Erromanga, and they were the first missionaries who ever lived there. After dwelling among the people four years they were cruelly murdered, in spite of having shown their friendliness in every possible way. To them can the verse be applied, most appropriately, "They hated me without a cause."

Wonderful bravery was shown by a brother, Rev. James D. Gordon, in going to the fated spot in 1869, and he

shared his brother's fate in 1872. It is touching to read that he was killed just as he had finished revising the translation which had been made by his brother, of the seventh chapter of Acts, containing the story of the martyrdom of Stephen. Truly this was now what Dr. Paton calls "blood-stained Erromanga."

It required no small degree of courage, for Mr. Robertson and his brave young wife to accept an appointment to this isolated and dangerous field, a few months later. He says they took possession of the old mission house and watched with sad eyes the *Dayspring* sail away; "then, alone in the martyr isle, my wife and I knelt at our evening prayer, and the prayer was Erromanga for Christ, and Christ for Erromanga."

Those who remember meeting Mr. Robertson, on his visit to this country, will recall his touching story of their loneliness and the trials which they endured from thievish natives, tropical hurricanes, illness, tidal waves and earthquakes. In those days the *Dayspring* brought the mail only once a year, and once the devoted missionaries did not hear from home or friends for eighteen months!

The work went quietly on and prospered. Before Mr. and Mrs. Robertson returned to Canada, in 1883, they had formed a church with one hundred members, and just before sailing they held a communion service in the open air, when one hundred and ten more members were received. Mr. Robertson says: "I thought I had never seen a more touching sight. As the emblems of Christ's broken body and shed blood were passed down the rows of dusky worshipers—many of whom had once been determined enemies of the gospel, some even cannibals—we lifted up our hearts in gratitude to God." Thirty years have elapsed and the results have more than justified their heroic sacrifices. They have now gathered about them a group of steadfast native Christians, and peace and prosperity dwell on that beautiful island, where formerly there was nothing but bloodshed and cannibalism.

\* *Erromanga, the Martyr Isle.* By Rev. H. A. Robertson. (A. C. Armstrong & Son.) 467 pp.

† *A Geography and Atlas of Protestant Missions.* By Harlan P. Beach, M.A. (Student Volunteer Movement.) Cloth, \$4.00 per set.

‡ *Mission Methods in Manchuria.* By John Ross, D.D. (Fleming H. Revell Company.)

What a joy for a missionary to see this transformation in his lifetime, and to realize how the divine blessing has followed his efforts!

Mr. Robertson says in conclusion: "The Martyr Isle, I think we may truly say, has been won for Christ, though there are still a few scattered heathen."

Is not this a book to quicken missionary zeal, and to rejoice the hearts of those who watch for the coming of Christ's Kingdom upon earth?

The "Geography and Atlas" are certainly among the books which the student of missions cannot possibly do without. Their publication places the Christian world again under obligations to the Student Volunteer Movement, under whose auspices they are issued. The more one studies their pages, and examines the excellent maps in the second volume, the greater becomes the admiration felt for the ability and energy of Dr. Beach. A just recognition of this ability has recently been shown by the Royal Geographical Society of Great Britain, in electing him to a Fellowship.

The first volume is a condensed statement with regard to Protestant missions, "their environment, forces, distribution, methods, problems, results and prospects at the opening of the Twentieth Century." In thus stating the title in full, a very good idea is given of the purpose and scope of the work. The statistics are brought down to the year 1900. If one has little time for general reading on the subject of missions, a very good idea of the work now being carried on and the problems being met on the field can be gained by a careful study of the first volume, which is composed in part of direct quotations from missionary reports and annals.

But it is in the Atlas that the great value of the work is found. It has fifteen carefully prepared maps,\* each covering two pages, and forming together a splendid example of the cartographical skill of John G. Bartholomew, F.R.G.S., and the staff of the Edinburgh Geographical Institute. Merely to study these maps is a liberal education, and while displaying in a clear manner the mission stations of the world, the maps

are at the same time perfectly adapted to ordinary library use. If there is a political disturbance anywhere in the world, it is easy to ascertain from the use of these maps whether any mission stations will be affected by the trouble, and to what Mission Board they belong.

There are besides many pages of statistics, including an alphabetical list of all the Protestant Missionary Societies of the world, which fills six pages. Then follows a capital Statistical Summary of Protestant Missions with a condensed statement by countries of areas, population, number of workers, etc., so that one can see at a glance the proportion of workers to the population in any given field. A twenty-page list is given of all the Protestant Mission Stations of the world. By a system of well-planned abbreviations, information is given in regard to every station in very compact form. On looking up a station one can find the names of societies working there, the number of schools, out-stations, native helpers, physicians, orphanages, hospitals, etc.

On the whole it cannot be denied that the study of this admirable work leaves one astonished at the patience of the compiler of these statistics, and delighted at the way in which the mission stations, with their cheerful underlining of red, are appearing in every part of the heathen world. Do not be satisfied until you either own a copy of this Geography for your own use or have provided one for the general use of your own church auxiliary.

"The year 1874 began with three baptized men as the nucleus of the Presbyterian Church in Manchuria. The year 1900 began with more than 27,000 persons on the rolls of the Church, either baptized members or accepted applicants for baptism. Probably half as many more, related to these by family ties, had abandoned idolatry and considered themselves connected in a sort of fashion with the Christian Church. Ten times as many had acquired such an elementary knowledge of Christian doctrine as to lead them to regard it with respect."

This extract from the preface of Dr. Ross to his interesting history of the mission in Manchuria, gives a correct idea of the scope of the work. The book is designed chiefly for those who make a systematic study of missionary meth-

\* Syria is not presented among them in a separate plate.—  
ED.



ods, but even for the general reader there is a fascination in following the unfolding of the work, from Moukden as a center, to many other towns in Manchuria. And now that there is so much political interest surrounding Manchuria, and such constant allusions to it in the daily press, it is of profound interest to the Christian Church to know what progress the gospel has made in that far-away land.

It is also delightful to see how Dr. Ross has solved the problems which confronted him on his arrival at Moukden, problems a little different from those faced by any other missionary in any other land. He claims that, so far as was possible, the principles of the first missionary to the Gentiles have been applied to the Chinese, and that the careful reading of this book will

prove that the methods of the Apostle Paul are the most likely still in Eastern Asia to produce results similar to those he saw in Western lands.

The training of native agents and their subsequent employment seems to have been most wisely done and the chapter on church finance is well worth special attention. Dr. Ross seems to be a man wonderfully fitted for the place where he has been called to work, and, like Dr. Laws of the Livingstonia Mission, or McKay of Formosa, he has struck out in original lines, which seem to suit admirably the community where he labors. Whether his methods are the best for all mission fields cannot be proved, but that they are well adapted to Manchuria no one who reads this interesting history of that mission can deny.

*Julia B. Schauffler.*

## THE YEAR BOOK OF PRAYER FOR FOREIGN MISSIONS.

The *Year Book of Prayer for 1904* may be expected on October 1, at headquarters of the various Woman's Boards. The price, as usual, will be ten cents.

This little annual is an appeal for remembrance and prayer which reaches many hearts. In its quiet way it is a chronicle of advances in the Kingdom of God. Individual laborers seem to pass before us, one by one, as the days

and months of the year go by. We look into their faces and say "God speed," and upward and say "God bless them." Some who were in the review last year will not be seen this year. They no longer need our prayers. Others are stepping freshly into the ranks, and many who have toiled long we are glad to greet anew. For the privilege of fellowship with all we bless this little book.

*Mary Pinneo Dennis.*

## INDIA'S PROBLEM,\* KRISHNA OR CHRIST.

"Whither with this crushing load  
Over Salem's dismal road,  
All Thy body suffering so,  
O, my God, where dost Thou go?

CHORUS:—"Whither, Jesus, goest Thou?  
Son of God, what doest Thou  
On this City's dolorous way,  
With that cross, O Sufferer, say?

"Dost Thou up to Calvary go,  
On that cross in shame and woe,  
Malefactors either side,  
To be nailed and crucified?"—CHO. Pp. 302, 303.

Results of missions in India, as reduced by Dr. Jones to a broad and simple analysis, are: 1. Present Missionary Appliances; 2. The Native Christian Community; 3. The Leaven of Christianity. Under the first of these results he places, among other "appliances," the achievements of Christian literature, including hymnology. Nearly all the vernacular hymns, of which the above

extract from a Tamil (translated) hymn is a specimen, have been composed by native Christians, a fact which would seem to bear out what is suggested, again and again in these pages, of the tone and quality of Indian Christianity and its value to the Church Universal.

"The Indian Christian takes the Bible in all fulness of acceptance. His prayers are not crossed and frustrated by any rationalistic theories, but have the simplicity of childlike directness, filial trust and full expectancy. Nothing has touched me more in my contact with native Christians than to feel the directness, simplicity, unquestioning trustfulness of their prayers even in times of greatest adversity.

"The native Christian possesses a mystic temperament. . . . It is here that the Church in India is, I believe, to show an inspiring example to the Church of the West. If the Christian of India is not to be as practical or indeed as spiritually sane as his brother of the West, he will probably illustrate more of the

\* *India's Problem, Krishna or Christ.* By John P. Jones, D.D. (Fleming H. Revell Company). Pp. 369. Ill'd. \$1.50 net.



hidden mysteries and power of the spiritual life. . . . The masculine virtues of assertion, boldness, aggressiveness have characterized the West. The East is manifesting the blessedness, and the native Christian will increasingly illustrate the beauty and potency, of the passive virtues." Pp. 138, 139.

Caste is declared to be the greatest obstacle in the Church of India, and this subject is dealt with in a most intelligible and forceful manner in many passages. Marriage, between Christians even, generally follows the lines of Hindu caste. "Worst of all, it perpetuates in the Christian fold the old heathen lines of cleavage." Though moral growth is slow, our author believes in the solidity of Christian character in India and in a future indigenous Church:

"The great majority of native Christians, to-day, have religiously had no connection with Hinduism and have entirely substituted Christian rites and observances for those of the Hindu religion. And they apparently have large satisfaction in them." P. 136.

The missionary is warned against clipping the wings of the Indian Church:

"Christian life is too much under the dominance and guidance of the West to enjoy a large degree of spontaneity; and without spontaneity life is not natural." P. 114.

The temper of the gentleman and open-mindedness of the scholar breathe all through *India's Problem*. The intellectuality of Hinduism is recognized, while it is brought face to face with Christianity and the conclusion is reached: "Hinduism must wane and vanish. The heaven of dissolution and death are mightily at work within it." So, when about to bring down sledge-

hammer blows upon the iniquities of Buddhism, respectful reference is made to "the noble example of the royal Gautama." Here is a contrast drawn:

"To pass over from the study of the Bible, with its transcendent beauty, its perfect ethics, its heavenly spirit, its divine Saviour and way of salvation, to the Scriptures of India, especially the more recent parts, is to exchange the pure air of heaven for the charnel house."

But where shall one stop quoting from this delightful volume? If you want to know whether women (wish they were not styled "the fair sex") should vote in the missions, turn to page 237. For the oppressed Indian woman here is a fine champion:

"Generally speaking, woman is the redeeming feature of India. She is the ideal housekeeper and housekeeper." P. 151. "The mission of Christianity to the women of that land may almost be called its chief mission." P. 324.

This is not a book about scenery and architecture, but one that deals with the substance of things missionary. We know of nothing from the pen of an American which handles with such thoroughness and wisdom topics like—"The Hindu," "The Native Christian," "Women of India" and "The Missionary," in all his relations to home organizations, his mission and the people to whom he is sent.

Dr. Jones is a missionary of the American Board and these lectures, which have been delivered at Yale, and other theological seminaries, are the outcome of an active missionary experience of more than twenty years in Madras Presidency.

## TWO RARE BOOKS.

*Nü Si Shu: The Woman's Four Books.* Revised and expurgated by Mrs. J. L. Nevius.

This volume gives us a moral code. As its name implies, it is divided into four books. The first contains rules of conduct in all the various relations of woman's life; the second, on education of girls, gives a list of virtues to be sought; the third tells of "the common round, the daily task," and how to fulfill the duties therein; the fourth furnishes a long list of heroines who, however they may have erred in their method of procedure, unmistakably give evidence of much self-denial, disinterestedness and patriotism.

As a text-book for girls' schools in China, this has many good points. The teachings are explicit, the admonishments earnest, details exhaustive. The same moral principles may be taught in other books now generally used in girls' schools, but these principles are not so easily deduced from them, nor can girls so readily follow the examples which they give. The information presented about women has been carefully collected from many and widely different sources, which pupils have not the time nor ability to consult for themselves. Because of the familiar topics, the book furnishes an excellent exercise in changing from Wen-li to the colloquial.

We thank Mrs. Nevius for this carefully prepared book for women, as we remember "the shortest, surest way to secure the elevation of a race is to train up a pure, strong womanhood."

(Mrs. Calvin) J. E. Wight  
of Tungchow, China.

*Islam and Christianity, or The Quran and the Bible.\** By a Missionary.

An uncommon piece of work this! Carlyle said that "nothing but a sense of duty could carry any European through the Koran," but the author of this volume must have read it many times and must know it intimately. It is quoted constantly, with careful reference to *sura* and verse. A chief use of this book, to us Americans, is that it opens a short and easy road to exact knowledge of the Mohammedan Scriptures.

The form of presentation is that of "A Letter to a Muslim Friend," beginning, "My Dear Friend and Teacher." There are no chapters, but divisions by paragraph, with headings, make the reader's path very clear. The method is argument by contrast. The Koran and the Bible, and their separate fruits, the character of Jesus and Mohammed, the Moslem and the Christian Heaven, are brought face to face. Nothing of the controversial spirit enters in, but sweet friendliness rules, and courtesy that has even an Oriental flavor, as if these things had been said in Eastern speech before they were written in English. All the while, the page shines with the bright, keen edge of the sword of the Spirit.

(\*American Tract Society, New York.) 225 pp., \$1.00.

Sometimes it is wielded with the bold thrust of truth, sometimes it parries with gentle humor, as, when referring to the angel Gabriel's oversight of Mohammed's harem:

"If the greatest of prophets could not manage his polygamous household without such frequent intervention and aid from above, what can ordinary men do under like circumstances?" (P. 188.)

Personal knowledge of Moslem life has governed the selection of arguments and backs them stoutly:

"Those who live among Muslims can testify how low is the standard of morality, how far beneath even the average of that in Christian countries.

"You have not concealed from me your very unfavorable estimate of your countrywomen.

Their husbands seem generally to regard them as something to be ashamed of. . . . We have seen their bitter tears and vain struggles on the entrance of a rival in their homes." (Pp. 199-201.)

The deep waters of "the Trinity," a great obstacle to Mohammedans, are sounded; history is made to enforce argument. Scientific discoveries of the last century in Christian countries are enumerated, while "not one has been made in heathen or Muhammedan lands":

"If Islam is the only true religion, and its people the chosen of God, how is it that He vouchsafes to them no such insight into the great secrets of nature? . . . How small a minority of Muslims have even learned that the world is round and revolves about the sun!"

The name of the author, no doubt for excellent reasons, is not published. The book is a tool for missionaries, one on which we may expect God's blessing. If I were a Muslim it would convert me.

## The Beginning of Work Among Chinese Women.

BY MRS. I. M. CONDIT.

Read at Fiftieth Anniversary of the Mission in San Francisco.

Twenty-two years after old Ah Ho, the advance guard of Chinese women to California, entered the Golden Gate, my work as a missionary began.

For the first few years of my connection with the mission only a very occasional woman came to the Sabbath service. There is a legendary history of women who came to the mission house to be taught by Mrs. Loomis and others, and three years before I came, a children's school was opened by Dr. Loomis which was successfully carried on for

thirty years. This was a radiating center for house-to-house effort and, wherever it touched homes, a soul-saving influence was the result.

At least six thousand women were said to be in Chinatown in those days, who were as much given to idolatry as though living in the heart of China. What were a few Christian women among this mass of heathenism? In my first year, of the multitudes of homes where women lived as secondary wives, but *three* opened a friendly door.



My Bible woman suggested that an invitation be given the women to come to the mission parlors. Scores were invited, *three* came! They were met at the street door, and hobbled upstairs on their boat-shaped shoes, kicking them off as they entered, with much apparent apprehension of evil. They behaved in such a grotesque manner that in our heart, if not with our lips, we said, "Can any good come out of this Nazareth?" Two weeks later these same three women came and brought five friends. One was an old woman, with a blue cotton handkerchief thrown over her gray hair and tied under her chin. She was dirty beyond description, was an opium smoker, and owner of the seven girls she brought with her. She spoke in Pidgin English, and soon made us understand that she wanted to be shown through the house. It was a wonderland to them all. Everything was handled. Bed coverings were turned down, the springs examined, and finally to our horror, the dirty old woman stepped close to the bed, bore down upon it with all her weight and jumped into the middle. There she sat and teetered up and down until her curiosity was satisfied. It was hard to endure. But we lived to hold delightful little prayer-meetings in "the upper room" of one of the women who dragged her out of our clean, white bed that day. The second year we were welcome in seventeen homes, and, at the request of one of the women, we opened a "Mothers' Industrial Class," where for years many women and children were taught fancy work and heard the story of Jesus.

Of the Chinese women who were faithful attendants, many faces rise before me. Mrs. Loy Mong, my beloved Bible woman for many years, had a history in the Mountains before coming to San Francisco, which reads like a romance. The legal wife as she supposed of a Boston mining man, presiding over his little cottage with dainty furnishings, she lived a happy life for twelve years. When her voluble Irish neighbor told her that she was not a legal wife, her womanly purity was aroused, and when she found no law would call her *wife* and the man refused to make her his wife, she set the house in order, put her American dress carefully away in the bureau drawer, donned her Chinese dress

and came to San Francisco. She was a woman of quiet dignity and much esteemed for her Christian character and for her fund of general information. She married a Christian Chinese and died a few years afterward, triumphant.

Mrs. Ching Yuen was the first Chinese woman to unite with this church. Her husband was converted first, and then his desire was to have Ah Oi, his pretty, graceful wife, become a Christian also. Finally she came. On a lovely Sabbath evening, at her request I stood beside her as she took upon her the vows of the Church. It was a great thing for her to be the *first woman* to join the church. Her form and features approached very near to our standard of beauty. She had a sweet voice, and manners suited to any lady of the land. Among others I could mention, is Lum Sue, the wife of a shoe merchant who became a Christian; Ah Foong and Tay Yoong, two small-footed girls, who always came to the meeting carried on the backs of their servants; and Mrs. Woo Hoy and Cho Mui, wives of Six Company men. Not all of these learned the gospel, but they loved to come and always listened attentively to Bible stories.

These were the days when but few real wives came, but thousands were kidnapped and brought here, and none of them had the slightest knowledge of their real status in this country.

These were the beginnings of Woman's Work, and were full of arduous hand-to-hand and heart-to-heart labors. One list shows fifty-three women who learned the use of the sewing machine at our hands. Sick children were treated with simple remedies. Children were prepared for burial and sorrowing mothers were induced to pray with us, though in some cases they kneeled afterwards before the idol. There were some secret believers in those days, whom we hope to meet "over there."

It remained for a small company of American women to put in motion the law's machinery for the protection of those sad-hearted ones. The crystallization of their efforts is the Home for Chinese Women, which, like the Jewish city of refuge or certain churches in mediæval times, is a safe shelter for every Chinese woman who would escape from sin and lead a Christian life.





“EVERY DAY BRINGS A SHIP—  
EVERY SHIP BRINGS A WORD.”

### SIAM.

MRS. F. L. SNYDER wrote from BANGKOK, May 10, giving the first particulars we have received about the death of Rev. Boon Itt:

As a cablegram was sent to the Board, you will have heard long before this reaches you of the great grief that has fallen upon our mission in the loss of Mr. Boon Itt. . . . He was taken ill May 2. On Monday Mr Snyder happened to be over at Mr. Boon Itt's house and was told that the folks there thought he must have cholera, for he continued to grow worse. As Mr. Snyder had his wheel, he soon found Dr. Hays and secured medicines quickly. The doctor pronounced it a case of cholera as soon as he reached there. Death took place at midnight, May 8. Human skill was of no avail. I suppose there never was a patient here cared for so faithfully as he was. Dr. McFarland stayed with him night after night. Dr. Wachter happened over Thursday on business and he stayed till the end. Mr. Snyder was there most of the time and always at night. Mr. Eakin, Miss Cole and Miss Cooper did what they could. All praise is due to Mr. Boon Itt's native friends and relatives. Tienpow scarcely left him during his illness.

The funeral took place Saturday afternoon, at Sumray Church. A beautiful and appropriate service was held, but so sad. Mr. Eakin, Mr. Snyder and Kroo Yuan had charge, and Canon Greenstock (Church of England) pronounced the benediction.

From the church we went to the cemetery. They had built a grave on top of the ground, Chinese style. The same bricklayers who were building the new church, which was in charge of Mr. Boon Itt and which is yet unfinished, built his grave. He certainly has left a monument to his memory in that church. He put his whole life into it. His wife and children have our loving sympathy. The children are too young to realize their loss.

This has been a record year in Bangkok as

regards heat, long drought, and salt water in the river—green sea water in the canal in the month of May. The first rain we had was immediately after our patient had passed away. The rain came down in torrents and continued till morning, leaving the air cool and refreshing. If we only could have had that rain three nights sooner it would have done our patient some good, for the weather was unbearable all through his sickness. But we must not complain. God knows what is best for us all, “for one day is with the Lord as a thousand years and a thousand years as one day.”

### LAOS.

A BELATED NEW YEAR'S.

REV. J. H. FREEMAN wrote from THE MOUNTAIN, CHIENG MAI, April 16, to his “dear fellow Endeavorers”:

Here we are for a few days' rest at the “Sanitarium,” 1,300 feet above the plain. It is the native New Year season and we have, as is usual, given the boys a holiday. The school has been larger than for several terms. I have been finding out what mountains of rice forty-five hungry boys could demolish.

A convention drew about

400 LAOS CHRISTIANS

together for a sort of camp-meeting lasting five days and closing with Sabbath, April 12. Twice a day the big church was full and it was an inspiration to see so many gathered to consider “How we may evangelize the whole Laos people.” One company of six had come five days' journey to be present, others two, three or more days.

Just now, our missionary force is so small that we can do little aggressive work ourselves, and it is encouraging to see how much

MORE INDEPENDENT, AND SELF-DEPENDENT

our people are than a few years ago. Chapel after chapel has been built with little or no help from any missionary. Schools are more readily supported than hitherto. We long to

see larger direct results in accessions to our churches. Pray for us that the seed sown may bring forth more abundant fruits to His honor; that as in Korea, day by day, we in Laos may hear new voices lifted in prayer and praise to our Lord.

### WEST INDIA.

MISS BERTHA JOHNSON, who went out a year ago, wrote from the mission health resort, Mt. Douglas, at MAHABLESHWAR, May 7:

India seems to agree with Miss Patterson and me. She is doing very good work in the Marathi. It is much easier for her than for me, I think.

This is a beautiful place. I came up on the 18th of March; am living here with Mrs. Goheen. I have done considerable climbing. There are magnificent views. Tuesday a party of fifteen of us went in the evening to a beautiful place called Kate's Point. We could see the Krishna Valley, and a town twenty miles away was easily seen. Some of us climbed down below the cliff to a place called the Needle's Eye. It somewhat reminds one of the Natural Bridge, Virginia. From the verandah of "Mt. Douglas," they say that on clear days you can plainly see white sails on the ocean, forty miles away. I have not seen any sails, but I have seen the sea.

Well, you would have had a hearty laugh if you had been here just now. Satia, one of the native boys, asked me to take a picture of him. He was dressed up in white European trousers, calico coat, white turban with long streamer behind, a pair of borrowed shoes and a cane. I did not know the boy. These people are so interesting; I long to be able to talk to them.

Miss Minor and I leave here on the 18th and go to spend a week at Panhala. From Panhala we shall ride over the mountains eighty-two miles to Ratnagiri. It is so stormy on the sea this time of year that boats cannot land at Ratnagiri. We go part of and perhaps all the way in bullock carts. Miss Minor and I shall live together when we go back.

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MRS. CHAS. W. FORMAN wrote from SAHARANPUR of family matters and their plan to take furlough next year:

It will then be eleven and a half years since we were home and I dare say we shall see many changes in that time. Our feelings about going are very mixed. For many reasons we would rather stay, but our children (in Scotland) need us and my mother is now over eighty years old.

As to my special work, I fear I have none! My husband's work takes up nearly all my in-

terest now, for with 160 boys, with their many needs, you can understand there is always much to do. We have no matron, so looking after their clothes falls to me entirely, along with other odds and ends of work that seem little in themselves, but manage to crowd the day. I shall indeed be sorry when we leave the Orphanage. Looking back on the last ten years, we can see much progress made, and the working towards a better system of things than we have ever yet had. What we do sorely need, and what will always hamper the work if not procurable, is a missionary mechanic from home for the Industrial Department. The Scotch Mission have just sent one out to their orphanage in Rajputana, and a missionary gardener has been sent to Kalimpong for agricultural work. A good energetic mechanic who would show the boys how to work, and understood business, would be invaluable. We need an energetic, go ahead American to show them how to do things!

I am busy with hot-weather clothes. It is a constant lengthening and patching! On Sundays I have the women's class in Sunday-school, composed of Miss Jones' Bible women, wives of Seminary students, and others. I enjoy it much. Mrs. Kelso and Miss Jones both have classes of Orphanage boys, and this exchange is good for all.

### KOREA.

MRS. WALTER SMITH wrote from FUSAN, April, 29:

My husband is busy studying but as yet can do little work in Korean. He has a class of boys Sunday afternoons. In this seaport town missionaries must entertain the people who stop over from the boats. There are no hotels where a foreigner can stay. One often meets pleasant people in this way, but this entertaining takes time. Just now we are a little crowded; we have three families and two houses. In the summer we expect Mr. Hall. By next fall we hope to have another house. I do not consider that we have any real hardships here, though of course we miss some things we were accustomed to have at home.

These Koreans are so gentle and attractive in their manners one is drawn to them at once. Some of the men have really excellent manners; the women are shy and quiet, but sweet and naturally refined, and how these Christians love their Church! If they are ill and cannot go to church service they always send their money for the offering. With them money given to the church generally means a real sacrifice. The people for years have been so taxed and oppressed they are very poor.



# HOME DEPARTMENT

## Rex Christus.

The third volume of the United Study Series, by Dr. Arthur H. Smith of China, will be on the market in September; 24 pictures; same rates as its predecessors. A new feature is an interleaved edition for those who desire.

Dr. T. H. P. Sailer has arranged to supply a small reference library for use in connection with *Rex Christus*. The list, with prices, is as follows:

<i>Chinese Characteristics.</i> (Arthur H. Smith.)	\$2.00
<i>Village Life in China.</i> (Arthur H. Smith.)	2.00
<i>Mission Problems and Mission Methods in South China.</i> (J. Campbell Gibson)	1.50 net
<i>Two Heroes of Cathay.</i> (Miss Miner)	1.00 net
<i>China and the Chinese.</i> (By our own Dr. Nevius)	.75—\$7.25

These books will be sent by express prepaid to any part of the United States on receipt of \$5.00. Orders can be sent only through Dr. Sailer, addressed 156 Fifth Ave., New York.

The Committee on United Study of Missions recommend the following books, several of which ought to be found in any town or Sunday-school library:

*Christian Missions and Social Progress.* (3 vols.) By James S. Dennis, D.D. (Fleming H. Revell Company.)

*Encyclopedia of Missions.* (Funk & Wagnalls.) A revised edition is in preparation.

*Geography and Atlas of Protestant Missions.* (Student Volunteer Movement.)

*Ecumenical Missionary Conference, New York, 1900.* (American Tract Society.)

*Dawn on the Hills of T'ang.* Harlan P. Beach. (Student Volunteer, New York.)

*The Yangtze Valley and Beyond.* Isabella Bird Bishop. (G. P. Putnam's Sons, New York.)

*Martyred Missionaries of the C. I. M.* Marshall Broomhall. (Morgan & Scott, London.)

*China in Transformation.* Archibald R. Colquhoun. (Harper Brothers, New York.)

*Mission Problems and Mission Methods in South China.* J. Campbell Gibson. (Fleming H. Revell Company, New York.)

*Among the Mongols.* James Gilmour. (Fleming H. Revell Company.)

*The Real Chinaman.* Chester Holcombe. (Dodd, Mead & Co., New York.)

*The Real Chinese Question.* Chester Holcombe. (Dodd, Mead & Co.)

*Travels in the Chinese Empire.* Abbe Huc. (Harper Brothers.)

*A Cycle of Cathay.* W. A. P. Martin. (Fleming H. Revell Company.)

*Lore of Cathay.* (Fleming H. Revell Company.)

*New China and Old.* Arthur E. Moule. (Seeley & Co., London.)

*China and the Chinese.* John L. Nevius. (Harper Brothers.)

*China, Her History, Diplomacy and Commerce.* Edward H. Parker. (Murray, London.)

*Village Life in China.* Arthur H. Smith. (Fleming H. Revell Company.)

*Chinese Characteristics.* Arthur H. Smith. (Fleming H. Revell Company.)

*The Middle Kingdom.* S. Wells Williams. (Charles Scribner's Sons.)

## SECRETARIES OF LITERATURE AT WORK.

There was published, in the March issue, a sample list of Secretaries of Literature and the number of subscriptions which they have been forwarding during the winter from all sections of the country. It was only a sample list and might be duplicated many times over. The figures denoting subscribers were limited, in each case, to a single church. The aim was not to publish the largest figures possible, but rather those which were praiseworthy and encouraging in proportion to the size of a church or town. The larger cities were not quoted for that reason. Space does not permit frequent publication of such lists, but one more is presented this month. Plainfield, N. J., which headed the list in March, yields to that of another church having a slightly larger membership and greater wealth. For many years this New York auxiliary has taken the

largest number of copies of WOMAN'S WORK of all the societies throughout the Church:

Subscribers.	Secretary.
New York, Brick Ch. . . . .	99 Miss Prentiss.
California, Redlands . . . .	17 Mrs. Wood.
Texas, Albany . . . . .	12 Mrs. Bogart.
Pennsylvania, Apollo . . . .	31 Mrs. Jackson.
" Grove City . . . . .	31 Mrs. Myers.
Illinois, Elmira . . . . .	14 Mrs. Parsons.
So. Dakota, Aberdeen . . . .	13 Mrs. Beebe.
New York, Batavia . . . . .	60 Miss Tarbox.
Nebraska, Beatrice . . . . .	21 Mrs. McCollum.
California, Fresno . . . . .	22 Mrs. Kittrell.
Ohio, Middletown . . . . .	13 Mrs. Johnson.
Penna., Coleraine Forge . . . .	23 Miss Stewart.
Michigan, Saginaw . . . . .	18 Mrs. Stoelker.
Washington, Olympia . . . .	11 Mrs. Hayes.
" Seattle . . . . .	9 Mrs. Thornton.

## SINCE LAST MONTH.

### ARRIVALS:

May 13.—At Victoria, B. C., Miss Caroline R. Clark, from Lodiana, India. Address, Parkville, Mo.

June 12.—At New York, Rev. and Mrs. G. L. Bickerstaph, from Parana, Brazil. Address, Sharpsburg, Pa.

June 23.—At New York, Rev. and Mrs. Scott Lee, from Baranquilla, Colombia. Address, Florence, N. Y.

June 27.—At New York, Miss Gertrude S. Bigelow, from West Japan. Address, Batavia, N. Y.

July 8.—At New York, Miss C. H. Brown, from Sidon, Syria. Address, Manasquan, N. J.

#### DEPARTURES:

June 24.—From New York, Franklin C. Norman, M.D., and Mrs. Norman, to join the Africa Mission.

June 27.—From San Francisco, Rev. John P. Erdman, *via* Honolulu, to join the West Japan Mission.

July 7.—From San Francisco, Rev. and Mrs. Paul Bergen and son, returning to Shantung, China.

July 8.—From New York, Mr. Samuel Higginbottom, to spend some time in Wales, thence going to India to join the Furrukhabad Mission.

July 11.—From Seattle, Wash., Dr. and Mrs. C. W. Mateer, returning to Shantung, China.

#### DEATHS:

May 27.—At Seoul, Korea, Harvey Thomas, ten days old, son of Rev. and Mrs. A. G. Welbon.

June 18.—At Seoul, Korea, Anna Reinecke, wife of Rev. F. S. Miller. Appointed missionary in 1892.

June 24.—At Élat (presumably), Africa, Rev. Chas. W. McCleary, about four months after return from furlough. Went out in 1895.

### TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

#### From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting omitted July, August, September; also the monthly prayer-meeting July and August.

August. Prayer Union.—*For great increase of faith.*

OUR Thirty-third Annual Report was doubtless received a month ago by presbyterial officers and by the presidents of every Auxiliary, Band and Endeavor Society. As this Report is issued at large expense (see page 72) and a good deal of labor on the part of various officers of the parent Society, with the sole object of laying before our constituents the condition of the work, we reiterate the request that has so often been repeated that those who receive it will regard it as important for giving information, and will keep it in some accessible place for reference during the year. If the recipient will read it from cover to cover, we feel sure she will realize the value of it, and will want other members of her society to enjoy the same privilege.

THE last prayer-meeting until September 15th was the final word at the meeting on the 23d of June,—“a day so rare” and a meeting so refreshing that it leaves a happy memory for all summer. South America claimed and called forth large petitions; *our missionaries and their children* were believingly and lovingly commended to Him whose promises for them are an hundredfold, and then naturally we thought and spoke of the company of new missionaries gathered in New York to receive parting instructions before sailing, and, more than that, to receive a new baptism of the Spirit as they communed together in that upper room of the things of the kingdom which they will herald.

Several who were present had just returned from the Conference and told of the things they had seen and heard,—of “our eight” who, after special training in Bible and medical schools, were setting their faces toward the Orient with faith, hope and love born of consecration to their risen Lord. The request that these, and all preparing for missionary service, be especially remembered in prayer

all summer, and that India's importunate, definite plea for more laborers be made a daily petition became almost a promise as we asked the Father to “bless us while we are absent one from another.”

OUR eight new missionaries who were privileged to attend the sessions of the Conference, and who will shortly sail for their respective fields, are: Dr. Margaret H. Bynon, Miss Alice Carter, Miss Anna W. Jones, Miss Mary E. Lewis, Miss Lois D. Lyon, Miss Manuela D. Morton, Miss Elda G. Patterson, Miss Alice Skinner.

FOR the study of Chinese and Japanese in the United States, *Schools and Colleges of Chinese and Japanese in the United States*, 3 cts., gives full information of all the educational work of the Assembly's Board under the topic. Permanent references: *Historical Sketch*, 10 cts.; *Question Book*, 5 cts.; *Illustrated Programme*, 5 cts. per doz. Interesting leaflets, *The Evolution of the Chinese Slave Girl*, 2 cts.; *Old and New China*, 3 cts.; *Lo Mang Ngan* (Old Blind Eyes), 3 cts.; *How the Chinese Girls Come to the Mission Home*, 2 cts.

#### From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A.M. Visitors welcome.

THE Friday morning meetings have never been omitted during the summer months, and friends who remain in town, or are here for a few days in passing through, are always welcome: only one hour, from ten to eleven. The July, and August business or executive sessions are omitted except the first Fridays in these two months. We frequently have calls from missionaries who are passing through. Those newly appointed, too, who are soon to go out, drop in often.

OF the four young women doctors at the June Conference, three were of our Northwest Board, one of whom we have most reluctantly given up to the Fifth Avenue Church, New York, for the new station which that church is to equip in North China.

Twelve out of the entire number in the list of new missionaries were from the Northwest.



THE Annual Report has gone to the societies, and we repeat the request made last year. Read your copy, look over the special objects and see whether you are really supporting the object put down to you, also whether you have given the amount you had pledged. You will find much help, too, for your meetings in the Foreign Secretaries' reports.

DURING August and September, the Field Secretary will be absent from her desk, visiting the mission stations and work of Mexico. She will return in time for the October Synodical meetings, and hopes to bring back much fresh inspiration and information to give to the home workers. Because of this, the usual Synodical letter will be sent out earlier than usual.

HAVE our auxiliaries noticed the long list of new societies, all from our territory, in the JUNE WOMAN'S WORK? Keep up the good work, and please report the new ones as soon as formed.

FOR August meetings we have: *Questions and Answers*, 5 cts.; *Evolution of the Chinese Slave Girl*, 1 ct.; *Old and New China*, 1 ct.; *Schools and Colleges*, 4 cts.; *How Do the Chinese Girls Come to the Mission Home*, 2 cts. We also have on prayer the following: *A Spiritual Thermometer*, a *Blackboard Talk*, 3 cts.; *The Master's Prayer Life and Our Own*, 2 cts.; *What Ye Will*, 1 ct.; *Prayer for Our Missionaries*, 2 cts.; *Speaking to the King*, 1 ct.

### From Northern New York.

THE Semi-annual Meeting will be held with the societies of the First and Second Churches, Saratoga, N. Y., Friday, October 9, the sessions being held in the First Church. As this meeting comes at the beginning of the season's work, we trust that it may be much on our hearts and in our prayers, that the influence of the meeting may be made manifest in more aggressive work in all our Auxiliaries and Young People's Societies, so that at the end of the year there may be abundant evidence of growth in numbers as well as increase in contributions.

WE hope that Auxiliaries will make diligent use of the Report which was sent out in June. It will repay a careful study and comparison with last year's Report. We trust that as a result of this study the societies which fell off in contributions last year will resolve not to be in the delinquent column this year. It is interesting to note that there was a decided gain in contributions of the smaller churches, the falling off being in the larger city churches.

As this month our magazine calls attention to missionary literature, we would urge all those who are not already subscribers to our WOMAN'S WORK to send in their subscriptions at once. Sample copies can be obtained of *Miss C. A. Bush*, 29 Second Street, Troy, N. Y. Subscriptions can also be sent to Miss Bush, or direct to WOMAN'S WORK FOR WOMAN, 156 Fifth Avenue, New York City. Price, 50 cents a year. Copies of *Over Sea and Land* can also be had of Miss Bush. Price, single copies, 35 cts.; in clubs of five copies to one address, 25 cts. each. Subscriptions can be sent to Miss

Bush, or *Over Sea and Land*, 503 Witherspoon Building, Phila., Pa.

A LETTER was received from Mr. Lingle, for the C. E. Societies of Champlain and Troy Presbyteries, just too late to be mentioned last month. Mr. Lingle sends a most encouraging report of the progress at Siangtan. "Eight more persons were baptized in February, making the number of professing Christians in Siangtan twelve." They had moved into the new schoolhouse and twenty-seven students were enrolled. Surely this is a report to give thanks for, and to enlist our earnest co-operation in prayer for the continued power and presence of the Holy Spirit in this work.

### From St. Louis.

Meetings the first and third Tuesdays of each month at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

MISS SCHOENHAIR, whose credentials as a candidate for the foreign field were accepted by General Assembly's Board, has been assigned to the East Persia Mission. The Persia missions have held some of our best-beloved workers,—Miss Anna Melton, Miss Mary Clark, and now Mr. Shedd and Miss Schoenhair. We hope now for more detailed accounts of our school at Teheran.

DR. BROWN's letter in behalf of the hospital at Ichowfu, West Shantung Mission, where our Dr. Fleming is situated, appeared in the *July Quarterly*. The entire sum needed is about \$4,000, of which \$1,700, or thereabouts, is needed for the ground and inclosing wall. Counting in our Silver Anniversary offering of \$615, there is still about \$400 of the \$1,700 to raise, as the ladies of Washington and Compton Avenue Church of St. Louis have raised most of the rest. It is our hope that we shall be able to collect the \$400 by September and then start in to make a special effort for the remaining \$2,300. Of course, this work must be over and above our regular pledged collections, and perhaps it may not be possible to raise it all in one year. We should like to be able to borrow it or have it advanced by some one of God's own, who would be willing to lend it without interest for a year or more. Is there not some man or woman of wealth who would like to avail himself of this opportunity of laying up incorruptible, unfading treasure?

REV. AND MRS. THOS. TRACY of India passed through St. Louis the third week in June but were unable to stay long enough to address any of the societies.

THE work among the young people of St. Louis Presbytery, and indeed all through our territory, is becoming more and more interesting and encouraging. Too much praise cannot be given to all the officers of the St. Louis Presbyterial Society, particularly to Mrs. Robert Ranken, the President, Mrs. C. F. Miller, the Foreign Treasurer, and Miss Katie Walter, the Young People's Secretary, for their faithful endeavor to make St. Louis what it has never been before, a model Presbyterial Society.

As many of our missionaries are in this

country or are expecting to be here in a few months, there will be few missionary letters. At present Mr. and Mrs. Dager of Africa, Miss Carrie Clark of India, Mrs. W. G. McClure of Siam, Mrs. Garvin, Mrs. Spining and Mrs. Browning of South America are home on furlough, while Mr. W. Y. Jones of Japan and Miss Griffin of Laos are expected in the early autumn. We hope to see all of these, our faithful ones, face to face before they leave for their work again.

DEAR Secretaries of Literature, have you not been encouraged by the reports of last year? Will you rest satisfied with that increase? Will you not set as your standard for next year at least 50 per cent. increase for each of our magazines? Write for sample copies for the societies where the subscription lists are light. Have you a catalogue of leaflets published by our Woman's Boards? If not, write for one *to-day*.

### *From San Francisco.*

Public meeting at 920 Sacramento Street the first Monday in each month at 10.30 A. M. and 1.30 P. M. All are invited. Executive Committee, third Monday.

THE coming of the General Assembly to California has been a joy to the missionary societies, to ministers and laymen. California has become a place of resort to many, for a few months each year, so it is thus brought near to the Eastern States, even to the Atlantic shores. But the toilers among a cosmopolitan people here are strengthened through the touch of the East and the West in a sympathetic mutual interest, in a way scarcely realized by those whose efforts are centered on the eastern side of the Rocky Mountains.

THE Occidental Board kept open doors to receive the stream of delegates and their wives and daughters who took in San Francisco on their homeward journey, and many found their way there who for the first time had received a new impulse through the object lesson furnished at General Assembly by the presence of ten or more Chinese girls in bright Oriental costumes. One of these sang sweet spiritual hymns well—the little ones, bright as American children, attracted much attention, all being impressed with the need of doing their part of the work at the great Assembly. The Occidental Board rescue work has been full of thrilling interest for nearly thirty years, and it will not be known on this side of heaven all the good that has resulted in giving shelter and Christian instruction to more than 1,000 women and children.

SAN FRANCISCO was honored by the coming of Dr. A. W. Halsey, Mr. McConaughy, Dr. Thomas Marshall, and Treasurer Charles W. Hand, whose story was brief but who followed the injunction given to the disciples, "As ye go, teach." They spoke at the Occidental Board headquarters to the ministers as well as the women who gathered to meet them. Dr. Halsey was also present at the fiftieth anniversary exercises of the Chinese Mission, held at the church, at 911 Stockton Street, and spoke effectively twice, besides being present at Board receptions, always speaking for the edification and instruction of the hearers. His address before the General Assembly was mas-

terly. We hope that a revival of interest and knowledge will be the result, among the 600-700 men who heard him there.

THE Treasurer, Mrs. E. G. Denniston, joyfully reported an advance this year in our first quarterly report. Surely after the uplifting experiences of the spring months, new zeal and interest should be the outcome.

WE hope that our presbyterial officers will be more prompt than ever before in pressing the claims of WOMAN'S WORK FOR WOMAN, for how can we study the topics for each month without such news and data as we can gather from this magazine? Only fifty cents a year. The committee in charge of WOMAN'S WORK urges the Secretary of Literature to forward subscriptions each month to 156 Fifth Avenue, New York, and they also urge societies to send to the Occidental Board for sample copies. Tracts for use are provided each month at headquarters to aid in the study of topics presented. Let those to whom they are not distributed ask for them. A new catalogue has been published. Send for it.

### *From Portland, Oregon.*

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

AUGUST is the one month of the year when everybody feels like doing just as little as possible, so we will not burden you with lengthy "Notes," nor many admonitions, but we trust this column will not be neglected either by those away resting or by those who have "stayed by the staff."

IT is very difficult to rally our forces after vacation and September meetings are often slimly attended, and in many societies a poor start is made for the fall work. "Rally Day" might be observed with profit in missionary circles as well as in other departments of work. "A word to the wise," etc.

IT seems to be a generally accepted fact that the success or failure of a society is due to the officers. What about the members? Is the success of an army in battle due entirely to the officers? They may all be, from the General down, finely educated, trained men, skilled in military tactics, but if the troops decline to accept orders and fight, making excuse that their tents need cleaning up, that they wish to do some calling among their comrades, the most brilliantly planned campaign will become a dismal failure. From General to drummer boy there is no place for shirks.

IF any society is considering the question of merging with the aid society of the church, we implore you not to do it. You would thus lose your identity altogether and simply be a "side line." As long as there are people in the world who need the gospel, so long will there be need for missionary societies.

AN Eastern worker, at the Assembly, said to her friend from our territory, "I like the energy of your Western women—when you have anything to do you go to work and do it." While this is a compliment not undeserved, like the ample mantle of charity it covers those whose energy in missionary work is a minus quantity.



## NEW YOUNG PEOPLE'S SOCIETIES.

## KANSAS.

Lyons, Jr. C.E.; Iola, Helping Hands.

## KENTUCKY.

Lexington, 2d Ch., Lucy Scott Bd.

## MISSOURI.

St. Louis: First Ch., Girls' Bd., Boys' Bd.; First German, Jr. C.E., Y.L.S.; Grace Ch.; Tyler Place, Jr. Bd.; West Ch., Jr. Soc.

## NEW YORK.

Auburn, 1st Ch., Christ Mission Bd.; Bergen, Jr. C.E.; Brooklyn, Irving Sq. Branch; Central Ch., Jr. C.E.; Charlotte, Miss Peters' Bd.; Corning, Jr. C.E.; East Palmyra, Busy Workers and The Helpers; Elmira, North Ch., Trees of Promise Bd.; Holley, Jr. C.E.; Ithaca, Girls' Bd.; Lewiston, Jr. C.E.; Lyons, The Strivers; Mexico, Kerhuba Circle; Milford, Jr. C.E.; New York, 4th Ch., Inter. C.E.; Northport, Boys'

Bd.; N. Tonawanda, Sunshine Club; Ontario, Jr. C.E.; Prattsburg, N.N.C.; Setauket (Stony Brook), Jr. C.E.; Smithtown Branch, Jr. C.E.; Spuyten Duyvil, Edge Hill Ch., Jr. C.E.; Stone Ch., Jr. C.E.; Thompson Ridge, Hopewell Ch., East Bd.; Watertown, 1st Ch., Christopher League.

## OKLAHOMA.

Chandler, Cheerful Workers; Guthrie, Jr. C.E.; Stillwater, Jr. C.E.

## Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from June 1, 1903.

[PRESBYTERIES IN SMALL CAPITALS.] \* Thank Offering.

ATHENS.—Marietta, 1st, S.C.E., \$10.00  
BALTIMORE.—Baltimore, 1st, 56.95; 2d, 42.10; Aisquith St., S.C.E., 10; Babcock Mem'l, 16.64; Girls' Bd., 3.02; Boundary Ave., 45.57; Broadway, Bds., 11.55; S.C.E., 2; Brown Mem'l, 900, S.C.E., 12.50; Central, 31; Fulton Ave., 5; Hampden, S.C.E., 7.28; Lafayette Sq., 26; Home Dept., 5; Reid Mem'l, Home Dept., 25; Leftwich Bd., 14; Waverly, 4; Girls' Bd., 5; Westminster League, 5; Chestnut Grove, S.C.E., 3; Emmittsburg, Y.P. Soc., 12; Frederick, 5.50; Hagerstown, 14; Havre de Grace, S.C.E., 4, 666.11  
BLAIRSVILLE.—Beulah, 13.50; Blairsville, 54.60; Braddock, 1st, 7.95; Y.L. Circle, 4, S.C.E., 8.50; Cross Roads, 6; Derry, 14.25; S.C.E. Jr., 2; Irwin, 4.20; Johnstown, 1st, 25; I Will Try, 10.53; 2d, S.C.E., 5; S.C.E. Jr., 3; Laurel Ave., 8.65; Ligonier, 1.20; New Alexandria, 10; New Salem, S.C.E., 18; Poke Run, 6.31; Silver Links, 5, S.C.E., 17, 224.61  
CHESTER.—Bryn Mawr, 25; Chester, 1st, 5; Coatesville, 50; Doe Run, S.C.E., 6; Downingtown, 10.29; East Whiteland, S.C.E., 5; Faggs Manor, 20; Forks of Brandywine, S.C.E., 4; Glenolden, Y.L.B., 5; Great Valley, Little Workers, 10; Kennett Square, 3; Lansdowne, 25.10; Y.P. Assn., 2.50; New London, 8.25; Wayne, Helen Newton Bd., 10; Boys' Club, 10; West Chester, Westminster, 6.30, 208.44  
HUNTINGDON.—Mapleton, S.C.E., 2.50  
LACKAWANNA.—Pittston, 1st, S.C.E., 5.00  
MONMOUTH.—Lakewood, S.C.E. Jr., 7.14  
NEWARK.—Arlington, 1st, 15; S.C.E., 20; Bloomfield, Westminster, 112.50; Band, 55, Jr. Band, 6.39; Caldwell, 1st, 61.76; Kearney, Knox Mem'l, S.C.E., 80, S.C.E. Jr., 5; Lyons Farms, 25; Twinkling Stars, 30; Montclair, Grace, 32; Trinity, 50; Newark, 2d, 400; 3d, 200; 6th, 6; S.C.E., 10; Bethany, 10, S.C.E., 7.61; Central, 8; Fewsmith Mem'l, 36;

Fifth Ave., 75; Forest Hill, 6; High St., 117.41; F. Meeker Bd., 15; Park, 125, Y.L.S., 15.47; Roseville Ave., 157.50; S.C.E., 25; South Park, 93.53; Wickliffe, 36; Roselands, Two Ladies, 30, 1,866.17  
PHILADELPHIA.—First, New Century Bd., 25; Arch St., 300; Bethlehem, Spring Violets, 12; Cobcohsink, 13; S.C.E., 10; Jno. Chambers Mem'l Chapel, Thompson, 10; McDowell Mem'l, S.C.E., 5; Mutchmore Mem'l, S.C.E. Jr., 1; Susquehanna Ave., 30; Tabernacle, S.C.E., 10; Trinity, A. Murray Bd., 2.50; Union Tabernacle, Primary Cl., 5; Robt. Hunter Bd., 50, 473.50  
PHILADELPHIA NORTH.—Germantown, 2d, S.C.E., 26.50; Lower Providence, S.C.E., 2, 28.50  
PITTSBURG AND ALLEG. CO.—Pittsburg, Morning Side, S.C.E., 30; Tarentum, French Mission, Girls' Bd., 5, 35.00  
UNION.—Erin, 1; Hopewell, 3.90; Knoxville, 2d, 8.96; 4th, 4.15; Belle Ave., 2; Mt. Zion, 4.50; New Market, 2.06; New Providence, 10; Rockford, 1.50; Shannondale, 14; Helpers' Bd., 5.50; South Knoxville, 3.73; Westminster, 1.75, 63.05  
WASHINGTON.—Frankfort, S.C.E., 12.00  
WELLSBORO.—Mansfield, 8.70; Port Allegheny, 13.80, 22.50

YADKIN.—Pleasant Grove, 1.00  
MISCELLANEOUS.—A Lady, Lowellville, O., 5; Loan returned, 64.53; Int., 538.60, 608.13

Total for June, 1903.

\$423.73

Total since May 1, 1903,

\$5,019.67

(Miss) ELIZABETH H. ELDRIDGE, Treas.,

501 Witherspoon Building, Philadelphia.

June 30, 1903.

## Receipts of the Woman's Presbyterian Board of Missions of the Northwest to June 20, 1903.

\* Indicates gifts for objects outside of appropriations.

ABERDEEN.—Aberdeen, 20, Jr. C.E., 5; Britton, 5; Eureka, 5, C.E., 6; Groton, 10, C.E., 5; Pierpont, 5.80, \$61.80  
BOISE.—Boise, 1st, 8.25; 2d, 2; Caldwell, 3.10, 13.35  
CHICAGO.—Anon., 9.50; Chicago, Calvary Ch., 8.27; Central Pk., 13; Ch. of the Covenant, 18; 1st, 37.25; 2d, 69.75; 4th, 24.50; 6th, 49; 9th, 2.50; Englewood, C.E., 25; 41st St. Ch., 16.15; Normal Pk., 8.50; South Park, 10, C.E., 5; Woodlawn, 27.33; Hinsdale, C.E., 25; Kankakee, 9.65; Lake Forest, 220, Y.P.S., 16.25; Manteno, 5.60; Morgan Park, C.E., 9; Oak Park, 53.87; Peotone, 2; Riverside, 20; Waukegan, 7.50; Presbyterian Soc., 5, 697.55  
CORNING.—Nodaway, Jr. C.E., 2.00  
COUNCIL BLUFFS.—Audubon, 11; Avoca, 1.90; Casey, 2; Council Bluff, 2d, 2; Hardin Tp., 2; Griswold, 2.75; Guthrie Center, 5; Logan, 2.50; Menlo, 6; Missouri Valley, 4; Woodbine, 6, 45.15  
DAKOTA.—Good Will, C.E., 20.00  
DULUTH.—Carlton, McNair Mem'l Ch., 5; Duluth, 1st, 25; Glen Avon, 4.36; Lakeside Mission, 6.15, C.E., 4.53, 45.04

GRAND RAPIDS.—Hesperia, 2; Grand Rapids, 1st, 11; Immanuel Ch., 3.50, C.E., 2, Jr. C.E., 50 cts.; 3d, 2.51; Westminster Ch., 24.90; Holton, C.E., 5; Ionia, 5.80, C.E., 2.38; Montague, 1.25; Spring Lake, 1, 61.84  
INDIANAPOLIS.—Bloomington, 7.16, Bd., 78 cts.; Columbus, C.E., 6; Franklin, 37.50; Indianapolis, 1st, C.E., 25; 2d, 67.50; Nippon Bd., 10.41; Lucy Mayo Bd., 62.62; 4th, 0.67; 6th, 3.30, C.E., 5; 7th, 11.66; E. Washington St. Ch., 3; Mem'l Ch., King's Daughters, 7.50, C.E., 5.60; Tabernacle Ch., 42.85; Tabernacle Club, 10, 315.47  
KALAMAZOO.—Allegan, 3.22; Buchanan, 1.50; Edwardsburg, 3.72, C.E., 1.01; Kalamazoo, 1st, 20.35; Niles, 5; Paw Paw, 83 cts.; Plainfield, 5, C.E., 5; Richland, 6.45; Schoolcraft, 2.25; Three Rivers, 8.57, 62.90

LAKE SUPERIOR.—Calumet, C.E., 5; Neganue, C.E., 2, 7.00

LANSING.—Battle Creek, 20, Bequest of Mrs. Caroline E. Skinner, 475, C.E., 25; Homer, 2.33; Jackson, 8; Lansing, Franklin Ave. Ch., 7; Marshall, 7; Mason, 2, 546.33  
MADISON.—Broddhead, 2.76; Janesville, 4.20; Kilbourn, 3.25; Prairie du Sac, 2, 12.21

MILWAUKEE.—Beaver Dam, 1st, 3; Horicon, C.E., 10; Milwaukee, Calvary Ch., 15; Grace Ch., C.E., 1; Immanuel Ch., 50; Westminster Ch., 3.17, C.E., 2.50; Racine, C.E., 5;

Somers, 5; Waukesha, 6, 100.67  
MINNEAPOLIS.—Eden Prairie, Indiv. Givers, 26; Howard Lake, 5; Minneapolis, Andrew Ch., Y.W.S., 3.70; Westminster Ch., 36.65, Y.W.S., 50, 121.35  
MINNEAPOLIS.—Rolla, 5.00  
OMAHA.—Bellevue, C.E., 5; Craig, 1.70; Castellar St. Ch., 6; 1st German, 1.60; 1st, 23.90, Indiv. Givers, 30.75; 2d, 6.24; Knox Ch., 7.56; Lowe Ave. Ch., 9; South Omaha, 6, Jr. C.E., 3.21; Southwest Ch., C.E., 50 cts.; Westminster Ch., 13.68; Schuyler, 6; Silver Creek, 4; Tekamah, 2; Wahoo, Marietta Ch., 6.80; Waterloo, 2.50, 136.44

PEMBINA.—Park River, Jr. C.E., 15.00  
PUEBLO.—Cañon City, 14.25, C.E., 10; Colorado Springs, 1st, 75.25; 2d, 6.50; Hilltop, C.E., 1.75; La Junta, 3.50; Monte Vista, 12.50; Monument, 1.25; Pueblo, 1st, 10, The Helpers, 3.75; Mesa Ch., 12.50, C.E., 10; Westminster Ch., 4.50, C.E., 5.75; Rocky Ford, C.E., 2.55; Trinidad, 15; Victor, Jr. C.E., 6, 195.05

SAGINAW.—Alma, 17.59; Bay City, 1st, C.E., 100; Mem'l Ch., 2.50; Washington Ave., 4.85, 124.94  
ST. PAUL.—Hastings, 7; St. Paul, Central Ch., C.E., 29; Dayton Ave. Ch., 36, C.E., 12.50; House of Hope Ch., 96; Primary Cl., 5; Merriam Park, Van Cleve Soc., 15; Wayside Gleaners, 1.78, 202.28

SOUTHERN DAKOTA.—Alexandria, Indiv. Givers, 7.20, C.E., 10; Bridgewater, 15, C.E., 2.10; Canistota, 16; Lake Andes, 78 cts.; Harmony Ch., 5; Kimball, 1.75, C.E., 10.06; Parker, 21.05, C.E., 4.11, Jr. C.E., 1.35; Salem, 2.95, 97.35

WHITEWATER.—Aurora, 3; Providence Ch., 1.50; Clarksburg, 5.05; College Corner, 10, Jr. C.E., 3.25; Connorsville, 7.50; Greensburg, 75, C.E., 4.20; Kingston, 18.20; Knightstown, 5; Liberty, 5; Harmony Ch., 2.50; Newcastle, 3.50; Richmond, 1st, 46.35; Rushville, 11; Shelbyville, 12.50, E. Van Pelt Soc., 9, 222.55

WINNEBAGO.—Appleton, 30; Fond du Lac, Bd., 1.41; Marshfield, C.E., 1.45; Oconto, 18; Omro, C.E., 1.50; Stevens Pt., C.E., 10; Wausau, Inter. C.E., 10, 73.39

MISCELLANEOUS.—Miss Mary L. Hall, Ohio, 10.00

Total for month,

\$3,193.66

Total receipts since April 20,

\$5,691.29

MRS. C. B. FARWELL, Treas.,

Room 48, Le Moyne Block, 40 East Randolph St. CHICAGO, June 20, 1903.

## Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for June, 1903.

\* Indicates Summer Offering.

BINGHAMTON.—Binghamton, 1st, \$7.50, \*3; Floral Ave., \$8.28; Cortland, 31.05; Nichols, C.E., 10; Texas Valley, 3.40; Waverly, 30, \$173.23

BOSTON, MASS.—Boston, 1st, Missionary Circle, 12, Paul A. Hershberg Bd., 4; Scotch, 17; East Boston, C.E., 12.50, Jr. C.E., 7.50; Roxbury, C.E., 25; Lowell, C.E., 25; Londonderry, N. H., 4, C.E., 10; Newport, R. I., Jr. C.E., 50 cts.; Portland, Me., 5; South Ryegate, Vt., C.E., 5; Waltham, C.E., 12.50; Woonsocket, R. I., 2, Bd., 1; Worcester, C.E., 10, 173.00

BROOKLYN.—Brooklyn, Bethany, 5.83; Central, 25; Clason Ave., 29.17, Miss Wisner, 200; Grace, 8.31; Hopkins St., C.E., 12.50; Hopkins St. German, C.E., 5; Mem'l, 42.60; Noble St., 7.58, C.E., 10; Prospect Heights, 6.21, Ministering Children, 9; Ross St., C.E., 98; 2d, 6.93; South 3d St., 71.78, Y.L. Circle, 20.68; Westm'r, 13.49; West New Brighton, S. L., Calvary, 11.66, 553.74

CAYUGA.—Anburn, Calvary, 7.40; Central, 30, C.E., 15; 1st, 30; Cato, C.E., 2.50; Fair Haven, C.E., 3; Ithaca, 29.50; Weedsport, Mem'l Bd., 5, 122.40

GENESEE.—Attica, 5.85, Bd., 3.43; Batavia, 50; Bergen, 11.50; Castile, 4.81; Corfu, 5; East Bethany, 14.25; Le Roy, 38.85, C.E., 20; Stone Church, 2.50; Warsaw, 5, Y.W.S., 7.75, 168.94

GENEVA.—Geneva, 1st, 6.25; North, 6.25, Y.L.S., 12.50; Oaks Corners, 7.50; Ovid, 8; Penn Yan, Y.L.S., 6.75, Jr. C.E., 3.50; Phelps, 20; Seneca Falls, 15; Trumansburg, 24.50; Waterloo, 5.20; Miscellaneous, 3, 118.45

HINDSON.—Circleville, 3; Goshen, 50; Haverstraw, Central, 11.38; Westtown, Pr. Off., 39.50, 103.88

LONG ISLAND.—Bridgehampton, Y.L.S., 5; Middletown Ch., 7.93, Inasmuch Bd., 3; Port Jefferson, C.E., 5.71; Seatauket, 1.29; Shelter Island, Whatsoever Bd., 1; Southampton, 11.77, 35.70

LOUISVILLE, KY.—Chestnut Grove, Olivet, 3; Hopkinsville, 1st, 11, C.E., 10; Louisville, Calvary, 3; 4th Ave., 25, Bd., 5, C.E., 10; Warren Mem'l, 125, Mrs. Culbertson, 166; Owensboro, 1st, Bd., 20; Pewee Valley, 4, 382.00

LYONS.—Marion, Mrs. Jennie Sceley, 100; Newark, 16.65, 116.65

MORRIS AND ORANGE, N. J.—Morristown, South St., 156.25

NASSAU.—Freeport, 10; Glen Cove, 15; Greenlawn, C.E., 2.50; Hempstead, Y.W.S., 4.10, Jr. C.E., 5; Huntington, 1st, 15; Islip, 6.25; Smithtown, C.E., 2.47, 60.32

NEW YORK.—New York, Central, Inter. C.E., 25; Ch. of the Covenant, Babcock Sunshine Circle, \*5; Ch. of the Puritans, 25; Harlem, 55; Madison Ave., Alexander Bd., 45; Madison Sq., 600; Park, 67.50, Y.L.S., 67.50; Rutgers, King's Messengers, 80; Washington Heights, 10, \*10; West End, 35, 1,025.00

ST. LAWRENCE.—Brownville, Jr. C.E., 1; Canton, 8.50; Carthage, 5.50; Chaumont, 5; Gouverneur, 25; North Hammond, C.E., 7; Ogdensburg, Oswegatchie, 1st, \*Over Sea and Land" Bd., 10; Watertown, 1st, 50; Stone St., 12; Wadlington, 1st, 4; Scotch, 37, 165.00

STUBEN.—Arkport, 10; Avoca, 1.50, C.E., 6.25; Bath, 12.50; Cohocton, C.E., 1; Corning, Y.L.S., 10; Hammondport, 6; Hornellsville, 1st, 30, C.E., 10; Howard, 5, 92.25

SYRACUSE.—East Syracuse, 4.13; Syracuse, 1st, 26.75; 4th, 45.50, 76.38

UTICA.—Boonville, 10; Hion, 10; Little Falls, Several Ladies, 100; Lowville, 22.30; New York Mills, 20, C.E., 8.25; Rome, 100; Saquoit, C.E., 2; Utica, Bethany, 120, Infant Dept., S.S., 51; 645, One Member, 1,000; Mem'l, 75; Westm'r, 79; Vernon, C.E., 5; Westerville, 2, 50; Utica Branch, 113.50; Four Friends, 480, 2,847.55

MISCELLANEOUS.—Coll. at Prayer-meeting, 12.75; East Bloomfield, N. Y., 32.12; Elmira, Park, 25; Friends, 200; Interest on Wheeler Fund, 100, 369.87

Total,	\$6,770.61
Total since April 1,	13,934.95

HENRIETTA W. HUBBARD, *Treas.*,  
156 Fifth Ave., New York City.

## Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending June 24, 1903.

AUSTIN.—El Paso, 2.50; Galveston, 5; San Antonio, Mad. Sq., 2.25, C.E., 4.71, \$14.46

HUNXBALD.—Brookfield, 5.50, C.E., 16.25; Hannibal, 11.30, C.E., 33.10, Jr. C.E., 5.60; Louisiana, 1; Marceline, 1.46; Moberly, 4.10; Macon, 1.90; New Cambria, 2.85; Pres. Society, 5.90, 88.96

HIGHLAND.—Baileville, 1.33; Hiawatha, 96 cts.; Holton, 6.80; Parallel, 2.50; Washington, 3, 14.59

KANSAS CITY.—Appleton City, 6.25; Butler, 5, 11.25

LARNED.—Burton, 1.35, C.E., 1.55, Jr. C.E., 1.55; Dodge City, 1.50, Jr. C.E., 10; Garden City, C.E., 1.25; Halstead, 5.10; Harper, Band, 2; Hutchinson, 5; Lakin, 3; Lyons, 5; Spearville, 1.20; Sterling, 2.50; Syracuse, 2, "Special," 3.50, 46.50

NEOSHO.—Central City, 1; Fort Scott, C.E., 9; Girard, 3.53; Humboldt, 5.35; Independence, 7.36, C.E., 6; Moran, C.E., 13; Ottawa, 5; Pittsburg, 5; Richmond, 2.15, 57.39

OKLAHOMA.—Edmond, A Friend, 1.00

RIO GRANDE.—Albuquerque, C.E., 16.47

ST. LOUIS.—Bethel, 5; Cuba, Jr. C.E., 1.25; Ferguson, 50 cts., 1,781.62

7.50, Children's Aid, 12; Kirkwood, 9.40, Y.L.C., 27, Golden Links, 2.55; Nazareth, 2.25; Pacific, C.E., 5.33, Jr. C.E., 1.50; Union, C.E., 60 cts.; Washington, C.E., 1; Webster, 18, C.E., 3; St. Louis, Carondelet, 7.25, C.E., 1; Cote Brilhante, C.E., 1; Compton Hill, C.E., 5; Curby Mem'l, 5.75, C.E., 9.25; 1st German, 15; Forest Park Univ., 5.25; Grace Ch., 4.65; Lafayette Park, 28.05, Y.L.S., 7.50, C.E., 10; 2, Lee Ave., C.E., 1.50; Markham Mem'l, Y.P.S., 12; Mem'l Tabernacle, 4, C.E., 6; Rays of Light, 1, Sunshine Circle, 1; North Abanque, Jr. C.E., 1; Oak Hill, 4, C.E., 1, Band, 2.60; Pope Ave., C.E., 1.25; 2d Ch., 71.39, C.E., 11.16; Tyler Pl., 13.63, C.E., 8.60, Jr. Bd., 3.01; Washington and Comp. Aves., 862.60, Y.L.S., 30, Y.P.S., 372.25; West Ch., 100, Y.L.S., 46.25, Jr. M.S., 15; Winnebago, 4.30, C.E., 2.50, Jr. C.E., 50 cts., 1,781.62

Total for month,	\$2,032.24
Total to date,	2,617.34

Mrs. WILLIAM BURG, *Treas.*,  
June 24, 1903. 1756 Missouri Ave., St. Louis, Mo.

## • Receipts of the Woman's Occidental Board of Foreign Missions to June 25, 1903.

BENICIA.—Albion, C.E., 2; Arcata, C.E., 2.50; Crescent City, C.E., 13.50; Fulton, 3; Lakeport, C.E., 4.45; Napa, 5, C.E., 27.50; San Anselmo, 7.50, C.E., 5; San Rafael, 9, C.E., 10; Santa Rosa, 25; St. Helena, Jr. C.E., 50 cts., \$114.95

LOS ANGELES.—Alhambra, Jr. C.E., 3; Azusa, 25, C.E., 3.75; Coronado, 6.70; El Cajon, 2.25; Glendale, C.E., 5; Inglewood, C.E., 5.75; Long Beach, 3.22; Los Angeles, 1st, 25; 3d, C.E., 10; Bethany, Baby Bd., 1; Bethesda, 10; Boyle Heights, 25; Central, 10, C.E., 7.50; Grandview, 5; Highland Park, 10; Immanuel, 165, C.E., 100; Spanish Sch., Bd., 1.75; Monrovia, C.E., 1; National City, C.E., 2.50; Pacific Beach, 1.05; Palms, 3; Pasadena, 1st, 62, C.E., 15; So. Pasadena, Calvary, 2; Pomona, 8; Rivera, 1; San Diego, Y.L.S. C., 5; San Pedro, C.E., 5; Santa Ana, 14.80, C.E., 8; Santa Monica, 1.25, C.E., 2.50, 563.02

OAKLAND.—Alameda, 20; Alden, Emmanuel, 6.25; Berkeley, 1st, 40; South, 5; Elmhurst, 5; Fruitvale, 2.50, Jr. C.E., 5.05; Golden Gate, C.E., 1.35; Haywards, 23.75; Oakland, 1st, Miss. Sub. Co., 92; Brooklyn, M. Soc., 145, C.E., 2.50, K.D., 2.10; Union St., 30, Miss. Sub. Co., 125; Pleasanton, 1; San Leandro, 2.75, Jr. C.E., 2.90; Valona, 2.75, 518.80

SACRAMENTO.—Carson City, 2; Chico, 21.20, C.E., 6.25; Colusa, 2.50; Corning, C.E., 3; Elk Grove, 4.75; Marysville, 21.50; Red Bank, C.E., 2.20; Red Bluff, 7.95, C.E., 2.50, Inter. C.E., 1.35, Jr. C.E., 80 cts.; Redding, 1.25, C.E., 1.50;

Sacramento, 14th St., 7.35, C.E., 5; Westminster, 7, C.E., 2.75, 100.75

SAN FRANCISCO.—San Francisco, 1st, 64, C.E., 185, Baby Bd., 5; Calvary, 21, C.E., 25; Franklin, 3.75; Howard, 11.15; Lebanon, 6.25; Memorial, 1.50, C.E., 2; Baby Bd., 1; Mizpah, 2.70, C.E., 1.15; St. John, 5; Trinity, 30; Westminster, 17.50, C.E., 3.25; Mission Home, Tong Oke Bd., 13.35, 398.60

SAN JOSE.—Cayucos, 10; Felton, 80 cts.; Gilroy, 5.75; Los Gatos, 9; Palo Alto, 21, C.E., 1.30; Monterey, 28.65; San José, 1st, 46; 2d, 14.60, Inter. C.E., 4.50, Baby Bd., 1; San Luis Obispo, 5, Mary Eastman Soc., 9; Santa Clara, 6.50; Santa Cruz, 5.40; Watsonville, 11.50, 179.90

RIVERSIDE.—Ontario, Westm'r, 7.45; Redlands, 7.10, 14.55

SANTA BARBARA.—Carpinteria, 5, C.E., 3.25; Nordhoff, 8.75, C.E., 2.25; Santa Barbara, 12; Santa Paula, 8; Ventura, 5, C.E., 4.50, 48.75

STOCKTON.—Fowler, 5.35, C.E., 10; Fresno, 22.35, Jr. C.E., 3.50, Baby Bd., 4.50; Madera, 18; Merced, 5.00; Modesto, 2.50, Jr. C.E., 65 cts.; Orosl, Jr. C.E., 2; Sanger, 1.75; Woodbridge, 1, 76.60

Total for three months,	\$2,015.92
June 25, 1903. 920 Sacramento St., San Francisco, Cal,	









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